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The CHRISTIAN CENTURY

A Journal of Religion

The Church Lobby

An Editorial

A Barber's Religion
By Gregory Vlastos

The Fundamentalist Fiasco
An Editorial

Who Wants a New Testament Church?
By Charles T. Holman

Fifteen Cents a Copy — May 22, 1929 — Four Dollars a Year

If I Were Not the Editor

Thursday evening

THERE IS ONE DAY in every week when I am not the editor of The Christian Century. That day is Thursday. On that day I am a reader—only a reader. Sometime in the night of Wednesday the finishing touches are put on the issue which is dated the following Wednesday. When I get down to the office on Thursday morning I find a copy of the paper lying on my desk—one of the first copies to come from the printer. Beside it there lies a stack of morning mail, perhaps some telegrams. I have no interest in any of it. My greedy fingers pick up The Christian Century, and I lean back in my chair reading it, page after page, from the First Reader to the last news note. I spend my Thursday forenoon at it. And I take my copy home and read it again in the evening, some of it aloud to members of my household.

On that day I am not the editor. I am a reader. True, I have previously read all of the articles in manuscript, all of the editorials in proof, and I have written my portion of the editorials. But the paper comes to me as a fresh visitor each Thursday. I read it as if I had never seen its contents before. At the moment, I have no more editorial responsibility than any other reader. My work on this issue closed Wednesday afternoon. I will not think about the next issue until tomorrow. Thursday is my day off, and I celebrate chiefly by reading The Christian Century.

Doing Something About It

I have my own thoughts about the paper, just like any other reader. Some articles I do not agree with. Often I wish I could rewrite that editorial—it doesn't quite convey the impression I think the editor intended it to convey. But with all its faults—which I think I discern more critically than any other reader in the world—the net effect of reading The Christian Century is to inspire me, to inform me, to widen my horizon and to stimulate the processes of my thinking, and above all, to make me want to do something about it—whatever "it" is! Forgetting my part in creating the paper, I find myself rising from my chair and walking to the window with the inquiring reflection: Where, in all the world, is there a paper like it? Being, for the moment, only a reader, and not the editor, may I not hope to be indulged in this apparent lapse from the Christian virtue of humility? I can easily enough regain that virtue merely by opening some of the letters that are stacked on my desk!

Friendly Contact

There is one thought that comes to me again and again—on Thursday—and it has crowded itself into my mind tonight, pushing out all other thoughts with its own importance. It is this: Suppose I were not the editor at all. Suppose I had no responsibility to create The Christian Century. Suppose I were a professional man of another sort: a teacher, a lawyer, a physician, a pastor, a member of congress or of the state legislature. Suppose I were a business man: an executive or a salesman. Suppose I were a member of a woman's club, or a missionary society. Suppose I were a Sunday school superintendent, or the teacher of a class of mature minds, or a member of the class. What would I, a reader of The Christian Century, most desire in relation to that paper? I feel sure that I know what I would most desire. I would desire to have some special friendly contact with the editor of The Christian Century, so that I could feel, and let him feel, that he could depend upon me for cooperation in numerous little ways that would advance the ideals for which the paper stands and would extend to others the inspiration which I get from its pages each week.

I am sure if I were not the editor, I would desire such a relationship with the editor. The idea has so seized my mind as an interpretation of the way many readers of this paper must feel, that I am writing it out and will ask to have it appear in the very next issue.

I propose, therefore, that we enroll from all parts of the United States and Canada the names of those who in the spirit of good-will toward The Christian Century would be willing to assume some such relationship to the editor, and I further propose that this "inner circle" group be named

The Christian Century Associates

No publicity will be given the list of members. The names will be known only to the editor and those who assist him. But every name will be *personally known to the editor*, and he will keep in touch with

he roll of this group of special friends who have The Christian Century closely enough at heart to urn a hand occasionally on its behalf.

Let us see how it would work. Take last week's ssue, for example, containing Paul Hutchinson's owerful article on The Aurora Killing. If we had ad in our office such an inner circle roll, I would ave asked the business office to send three or five opies of that issue to every Christian Century Asso- iate, suggesting that he call his pastor's attention to t as a theme for pulpit utterance, or hand a copy to he editor of the local paper with the urgent request hat he "tell the world" the truth which the wet ress has suppressed and distorted, or that he hand a copy to some "key" man or woman in order to illustrate what that person is missing by not being a subscriber, or to make any other use of the copies which the Associate's own intelligence might devise.

"Good Scout" Readers

Or again: The editors are continually project- ing new articles and arranging for special authorita- ive treatment of interesting and vital problems. If uch a list of "good scout" readers were at hand, pecial advance announcements of coming articles ould be sent to them occasionally, affording them n easy opportunity to pick up a new subscription or wo. The Associates would thus be kept in touch ith future editorial purposes as well as the weekly ssue of finished editorial output.

Or yet again: Each Associate would come to eel a special responsibility and pride in skimming he cream of intelligence from whatever group he or he is a member of. A woman's club, for example, s a congenial field in which to extend the reading of The Christian Century. Suppose our Associate were a member of a literary or political or religious or social women's club. She would be able to make friends and subscribers for the paper in such a group. She would be our representative in that specific group and could employ any person she considered appropriate and competent to solicit subscriptions, on profitable terms which our business office would indicate. A pastor could function as an Associate in his congregation, a school teacher or Sunday school teacher among other teachers or in teacher's organi- zations, a missionary society member among the other members. A resident of a small town could represent us in the entire town. A member of a good-sized church could be our Associate for that church.

The Fellowship of Readers

Or yet once more: An Associate in any group r community could establish a kind of informal ellowship among The Christian Century readers of hat community or congregation or club or group. By this I mean nothing in the way of a formal organ- ization. But unquestionably there does exist a kind of spiritual morale among two or three or ten or a score of persons in the same community in virtue of the simple fact that they all read The Christian Century each week. There are possibilities of mutual inspiration for personal culture and perhaps for practical service to the local community and the church enterprises in such a recognized fellowship of Christian Century readers. A Christian Century Associate could bring this about.

These are only illustrations that happen to occur to me. Other little ways of cooperating will occur to the Associates themselves.

Liaison

I hope I am making my thought clear. I am not suggesting any onerous task or anything of a commercial nature. (The employment and guidance, by our Associate, of a competent person to secure subscriptions is as near the commercial as my suggestion goes, and I make no apology for that.) The Associates would not be asked for financial help in any fashion. What I am getting at is what I am sure I would like to have the editor do for me if I were not the editor. I would like to have him make me a sort of liaison officer between himself at one end and the present subscribers and prospective subscribers at the other end, in the group which I choose to represent, whether it be a church, a club, a society, a town or what not. I would want to be kept advised. I would want to receive suggestions as to how I could help, and I would be willing to act upon the suggestions to the best of my judgment and ability without in any way committing myself to anything except such as any reader who esteems The Christian Century highly enough to pay four dollars a year for it would be spontaneously glad to do.

I do not know any better way to bring this to a head than to attach a coupon to this letter, and ask every reader whose heart responds favorably to my suggestion to fill in the blanks, sign his name, and send it at once to me. If five hundred persons respond before June 15th, the fact will be proclaimed in these pages, and I will assume the happy office of christening such a roll of honor by the name

THE CHRISTIAN CENTURY ASSOCIATES

Charles Clayton Morrison

If you do not wish to cut your paper, please write letter or postal giving all information.

To CHARLES CLAYTON MORRISON
Editor The Christian Century
440 So. Dearborn Street,
Chicago.

Dear Mr. Morrison: I wish you to enroll my name as a Christian Century Associate, in accordance with the description of this relationship which you give in the issue of May 22.

My name.....
(Please use title—Dr., Rev., Judge, Miss, Mr., Mrs., etc.)

Address.....

The full name of my local church.....
(For example, Calvary Presbyterian of Kalamazoo, Mich.)
(If not connected with a local church, please indicate.)

Name of group which I would like to represent.....

.....
(State name of club, local church, society or other group, or town, which you would like to conceive as your special "field.")

My occupation.....

The CHRISTIAN CENTURY

May 22, 1929

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

$4.00 a year (ministers, $3.00). Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

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Next Week

The Christian Century will present a study of one of the most perplexing aspects of modern civilization

THOSE MENACING MACHINES

by

T. Swann Harding

Model Churches

Do you ever have the experience of picking up some article in which the author says exactly what you have been vaguely feeling that you wanted to say for lo, these many moons? Of course you have. And don't you, when you have finished the reading, rush out to tell the first person you can buttonhole that you have found a real thinker and a writer of superexcellent worth?

Well, that is just what I have been doing this morning. I've been making a general nuisance of myself around the editorial office here, rushing around from one editor to another, insisting that "this man Holman" has written a whale of an article, and that he is a thinker of the first rank. The editors have put up with my enthusiasm with astonishing patience. Most of them, in between their attacks on the piles of proof which confront them, have found time to agree with me. I suspect that they understand that my enthusiasm for Holman's article grows out of the fact that it says just what I have been feeling somebody ought to say for a long, long time.

For after all, when you come right down to it, who wants a New Testament church? And where did the idea ever get started that the churches pictured in the New Testament—if anything as fuzzily futuristic as the vague hints in the New Testament could be called a picture—were to be the models for all churches for all time to come?

What kind of a religion is it that doesn't expect to produce a better church with each succeeding generation?

When I was a boy, the religious life of the part of the country I lived in was periodically turned inside out by debates on baptism. The good parsons, and many of the good deacons, could get up more excitement over the question as to the proper mode of baptism than over any other issue under the sun, politics included. They could get up infinitely more excitement over *how* a person ought to be baptized than they could over going out and getting anybody to baptize. Some of the most stalwart of the baptism debaters, I remember, were sure it was sinful for our church to support a missionary society.

This is the ungodly thought that used to per- sist in my boyish head as I listened to those debates: What happens when you evangelize the Eskimos? Do they have to be immersed? Does salvation for them depend on taking a chance with pneumonia? Perhaps I should apologize for raking up a boy's wandering thoughts. But apologize for my enthusiasm over the Holman article I will not. He's said it: Who wants a New Testament church, anyhow?

THE FIRST READER.

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME XLVI | CHICAGO, MAY 22, 1929 | NUMBER 21

EDITORIAL

PAUL HUTCHINSON, managing editor of The Christian Century, will spend the summer season studying conditions in western European countries and in Russia. His presence there will synchronize with the most interesting events which recent years could offer a journalist. He will arrive in England a few days after the election results are known, and will be able to observe the workings of the new forces which become dominant as the result of the most exciting and extensive popular campaign which Great Britain has ever experienced. A month will be spent in studying the industrial, political and religious situation in Great Britain, under conditions of the most favorable hospitality which leading men and women there have assured him will be provided. In Germany, France, and at Geneva similar advantages await him. The month of August will see him in Russia in a company of distinguished Americans, among the number Glenn Frank, Jane Addams, William E. Sweet, and President Pendleton, led by Sherwood Eddy, who knows Russia and Russian leaders and has the open sesame to every door. Dr. Hutchinson's observations and studies will enrich the pages of The Christian Century not only during his absence but throughout the year that opens upon his return.

Dr. Hutchinson's Timely Visit to Europe

Disquieting News from the Booth Household

THE world has rejoiced at the distinction conferred upon General Bramwell Booth, of the Salvation Army, by his king. Decorations and titles grow thickly in England, but there are not many who may write themselves a Companion of Honor. Nor any on whom this true distinction might be more fittingly bestowed. Yet there cannot be anything but disquiet at some of the comments that have proceeded from the Booth household in connection with the bestowal of this decoration. General Booth himself, in thanking the king, wrote of the active leadership of the army which he still hoped to exercise—a natural hope on the part of a man who has spent half a century in the harness. Mrs. Booth, however, has expressed herself much more bitterly. The king's decoration, she has said, might prove the incentive which would give her husband enough energy to return to army command. "Do not think for one moment," she is quoted as having said, "that the fight is no longer on. It still is, and I think I can say that when the general once more appears on the platform the rank and file of the army will proclaim him their leader. We know from the many messages we have had how the soldiers of the army will stand by him." If this is the future that the Booth family envisages, it is safe to say that most of the rest of the Christian world will be ready to pray that it may not come to pass. There has been universal regret over the method by which the army felt it necessary to provide for its effective leadership; it would be hard to see how the army, as it now exists, could survive such a civil war as Mrs. Booth prophesies.

Democracy's Return From Raskob

NORMALLY, the activities of national political party organizations between elections offer little of interest to the public. The organizations do continue in existence—usually under officers who are kicked out as soon as the nominees for the next election have been chosen—but their concerns are with politics of the peanut variety. The recent action of the democrats, therefore, in opening permanent headquarters in Washington, and in electing a chairman of an executive committee who is to head up a research, publicity and organizing program in preparation for 1932, is not of breath-taking importance. There are still some democrats who are not sure that there will be any democratic party—of a recognizable sort—in 1932. And the other party chiefs are mainly interested in seeing whether or not Mr. Raskob can be induced to pay off *all* the party deficit. But this election of an executive chairman, little as it may mean from the standpoint of actual party activity, carries an unmistakable significance from that of

party strategy. For the new chairman, Mr. Jouett Shouse, is (1) from Kansas, and (2) a former leader of the McAdoo wing of the party. Sic transit gloria Raskob, the gentleman who sprang to the front in order to free the land from the "damnable affliction of prohibition." Mr. Shouse supported Governor Smith last year. Unless he had proved that much of a party regular, his present preferment would have been out of the question. But the facts that tell the story, in so far as this election is concerned, are the two already enumerated. Democracy may or may not come back. At least, it is going no farther along the barroom trail.

Toward Religious Peace in Mexico

EVIDENTLY, the Catholic hierarchy has concluded that the present political order in Mexico will persist for a long time to come. That is the obvious conclusion to draw from the interview of Archbishop Ruiz y Flores, ranking member of the Mexican episcopate, who has given to the press notice that "the church and its ministers are ready to cooperate to the fullest extent for the betterment of the Mexican people." President Gil has replied to this tentative approach in a cautious, yet encouraging, fashion. He openly invites the archbishop to visit him, and he echoes the archbishop's opinion that there are no difficulties in the situation which men of good will cannot overcome. On the other hand, President Gil is not ready to negotiate with the vatican. He states that Mexico has had no relations with the vatican for more than fifty years, and that the laws of the country prohibit such official recognition. Stripping the controversy of diplomatic verbiage, it would seem to stand at this point: The government is ready to allow the Catholic priests to return to their duties the moment they are ready to register with the government. The hierarchy, which has hitherto insisted that this was to recognize the superiority of civil over ecclesiastical authority, is now ready to discuss the point. But the government will not open negotiations until it is sure that the hierarchy's proposals will not involve any recognition of the vatican as a separate sovereignty. If this latter question can be kept out of it, there is no apparent reason why the Roman Catholics should not speedily adjust their difficulties with the Mexican administration.

Denmark Breaks the Bonds of Fear

WHILE the leading powers are doing their best to show each other the extent of their mutual distrust, Denmark serves notice on the world that she is ready to trust her fate to the fair dealing of her neighbors. No other construction can be placed on the outcome of the recent Danish elections. By vote of the Danish people the labor party is to have a clear majority in the next session of the folketing, with Theodore Stauning undoubtedly returned to the premiership which he formerly occupied. And Mr. Stauning fought the election largely on the proposal of doing away with the Danish army! His plan would do away with all compulsory military service, would reduce all fortifications, and would substitute a small police force, of not more than 7,000 men, for the Danish army of the past. Denmark, in other words, has broken the spell of that irrational fear that somebody is going to attack her. If that mythical character who haunts the halls of the various disarmament conferences—the "aggressor nation"—takes it into its head to gobble Copenhagen, Denmark will be no more able to protect herself than she was against the attack of Prussia in 1864. The political realist, viewing the question from the outside, knows perfectly well that no army which Denmark could maintain would afford her any "protection," anyhow. But the people of Denmark, approaching the polls, were subjected to precisely the same pressure from flag-wavers and high-pressure patriots that the people of any other country would be subjected to, were the same proposal to disband the army under consideration. Despite these efforts to stir up their fears, the Danes have voted to disarm. They are actually staking their national future on the world's will to peace. By so doing, they are opening a new period in international relations.

What Are the Church's "Life Giving Convictions"?

IT was with a distinct quickening of interest that we read the news item from the national council of Congregational churches saying that the biennial session which opens in Detroit next Tuesday would be devoted to "a vigorous attack upon cynicism and skepticism," under the general theme of "Life-Giving Convictions." Here, we said, is a denomination that dares to cut loose from the beaten path. Here is a denominational gathering that will not be overwhelmed with the mechanisms of boards and causes and commissions and campaigns, but will give itself to that seldom-mentioned matter, the state of religion. Here is a place to which men will come to fructify their minds rather than to fill up their calendars. And we still, remembering the note injected into the Omaha council of the Congregationalists by Dr. Lyman, cling to the hope that this is what will happen at Detroit. But a reading of the detailed program for the eight days of the session does not make it clear how this gathering is to differ by much from those of all the other church judicatories we are familiar with. The program seems to be cast on the familiar lines—a day to a board, with "platform meetings" at night. There are some addresses promised, particularly at the dinners on Saturday evening, that give promise of being outside the regular order. But most of the topics have a familiar sound: "Laying Foundations

through Church Extension," "Training for World Friendship," "The Relation of the Church and the College," and the like. It is quite possible, of course, that addresses may be given such titles and yet deal with "life-giving convictions" in an unexpected manner. The Congregational church really faces a great opportunity in announcing a general council devoted to such a theme. There are other churches eager to be shown how their denominational gatherings may be rescued from concentration on institutional interests. It is to be hoped that the Detroit council, having announced something larger and deeper, does not toss its chance for religious leadership away.

China Again Asks End of Extraterritoriality

EXTRATERRITORIALITY, that prodigious word that has done so much to irritate contacts between China and western nations, is back in the headlines again. Dr. C. T. Wang, foreign minister of the Chinese government, has sent identic notes to France, Great Britain and the United States, urging that they hasten to take up again with China the abolition of this status, which Dr. Wang calls "a legacy of the old regime [that] has ceased to be adaptable to present conditions." There are now a dozen or more nations whose citizens, if resident in China, do not enjoy extraterritorial privileges. Dr. Wang points to the fact that such nations "have found satisfaction in the protection given to their nationals by Chinese law and have had no cause for complaint." This he considers evidence that the nations to which his notes are addressed can afford to relinquish the special privileges now claimed for their citizens. Extraterritoriality, as our readers understand, is the status whereby a foreigner, resident in China, is not amenable to Chinese law, but is guaranteed the protection of the courts of his own nation, no matter how far his residence may be from such courts. In effect, it makes each foot of ground on which the foreigner stands, for as long as he stands on it, a piece of foreign territory. That China should be seeking the end of such a status is not to be wondered at. Whether Dr. Wang actually hopes to secure action at this time may be left to conjecture; he knows that there is no harm in keeping the subject under agitation. In the meantime, it is good to be told that the missionaries and mission organizations are no longer making use of the various treaty provisions which have given them a special protected status, even though those provisions technically remain in force.

Mussolini Gives His Interpretation

MUSSOLINI'S speech before the Italian chamber of deputies on May 13 is said to have created a sensation. But it is hard, from reading the first accounts of the speech, to discover exactly what it was that il duce said. Perhaps the correspondents are not to be blamed for that; Mussolini spoke for three hours and a half and used no manuscript. Few newspapers would care to pay cable tolls on such a speech, even if it were available. From the general tone of the dispatches, and from the brief and scattered quotations that have appeared, it looks much as though the fascist leader had gone out of his way to squelch any idea that the conclusion of the concordat with the vatican would give room for the resurrection of a Catholic party in Italy. The vatican, according to Mussolini, had accepted a sovereignty which the Italian state had never tried to invade—that over the vatican itself. It had agreed to give up all ideas of a church-controlled education in the universities; the religious instruction which the church is to be permitted to give in the lower schools is not to be of a catechizing character, but moral and historical. Mussolini even made an excursion into church history, probably as an example of what such a subject would be when taught under fascism. There was nothing inherent in Christianity, he held, which insured its survival; only the fortunate fact that the apostles moved their base to Rome saved their faith from the fate of the Essenes. It was Rome that made Christianity; not Christianity Rome. Under the concordat the church was to have nothing to do with the training of Italy's boy scouts; they were to be young fascists, not young Catholics. There was to be no revival of the Catholic action; no international guarantee for the papacy. And both Jews and Protestants were to be undisturbed in their religious exercises. If this was, indeed, the tone and content of the speech, il duce would seem to have taken an early opportunity to make it clear as to who remains boss in Italy.

Social Issues Raised by New York Methodists

AS charting the developments in social thinking now going on in the church, the report of the committee on social service recently adopted by the New York East conference of the Methodist church is of considerable interest. This conference consists of more than 300 ministers, holding pastorates in New York city, Long Island, and Connecticut. After urging upon all members of the conference membership in the Methodist federation for social service—that vigorous and very progressive organization led by Dr. Harry F. Ward—the report picks out eight issues for special attention. These are, in order, old age pensions; profiteering in funerals; use of injunctions in labor disputes; social injustice (Mooney and Billings; the Centralia prisoners; invasion of the constitutional right of freedom of assembly); the Methodist book concern and its relations with the International typographical union; sex education; the R. O. T. C. and the churches; capital punishment. Some of these issues were dealt with by the Methodists

when they first adopted their social creed in 1908, the document later adopted by the Federal council as the social creed of the churches. But others are evidence of the emergence of new problems. Now that the Metropolitan life insurance company has taken up the matter of exorbitant funeral costs, the church can hardly escape a feeling that it, too, has some responsibility in the matter. The last three topics are all post-war developments, so far as their place in a church program of social reform is concerned. We are glad, however, to see the question of the relation of the church, through its publishing house, to union labor kept to the front. It is an old issue with the Methodists, and one on which a stalemate would seem to have been reached. The Methodist book concern is a vast organization, conducting large printing plants in Chicago and Cincinnati, and near New York. The latter plant is working on a basis approved by the I. T. U. The other two are operating under open shop conditions which are held to give employes the advantages of collective bargaining without subjecting the management to the difficulty of negotiations with the union. It is good to see that a considerable portion of the Methodist ministry does not believe this to be a final solution of the problem which confronts any church when it becomes an employer.

The Fundamentalist Fiasco

THE sensational events occurring at Des Moines university at the time these lines are being written ought to give pause to all who aspire to conduct educational institutions in the interest of propagating narrow theological beliefs. Freedom to face facts and to adjust teaching to discovered facts are essential elements in the educational process; and when the attempt is made to stifle that freedom, and to keep teaching within the confines of authoritatively imposed dogmas, an explosion may be expected.

Readers of The Christian Century are no doubt fairly well informed as to the most recent occurrences at Des Moines. Those events have provided front page headlines and columns of copy for the metropolitan press. The peremptory dismissal of the president, the entire faculty, and all employes; the rioting of the student body; the destruction of property; the rotten-egging of buildings; the escape of the president and the lady secretary of the board of trustees from the wrath of the student mob by hiding in a washroom under the stairs; and finally the closing of the university by order of the board, meeting at the city jail under police protection—these were details too luscious to be overlooked by the daily press. The fact that a theological controversy underlay all these happenings added spice to the story. There was also the breath of scandal, but we give no credence to the campus gossip upon which certain charges were based. However, in spite of all the space given the matter by the newspapers, the real issues go much deeper than even the most enterprising reporter seems to suspect. For a real understanding of the situation the facts leading up to the present events must be known.

Back in 1920 the fundamentalist controversy broke out in great fury at the Northern Baptist convention meeting in Buffalo. It raged for four or five years; recently it has gradually abated. The first two years were the stormiest. A tremendous effort was made by the fundamentalists to secure the adoption by the convention of a confession of faith, the ultimate purpose being, quite manifestly, to use that confession as a test for missionaries, ministers and churches. To have adopted such an instrument would have profoundly modified the nature and structure of the convention which is, at present, merely the instrument through which entirely independent, autonomous Baptist churches carry on their cooperative missionary and benevolent enterprises. This effort was defeated finally at Indianapolis in 1922.

While the fundamentalist agitation was at its height two organizations of fundamentalists came into existence with the purpose of forwarding their cause: the Northern Baptist Convention Fundamentalists, and the Baptist Bible union. The former was strictly confined to members of the northern convention; the latter included the more radical fundamentalists from the northern, southern and Canadian conventions. Between these two organizations there was considerable overlapping in membership and, in the beginning, a large degree of cooperation. Gradually, however, the fundamentalists of the Northern Baptist convention moderated their position and the organization now hardly functions. On the other hand, the Baptist Bible union moved to an even more radical position. A good many members resigned from the union but, at the same time, some of the more radical elements in the fundamentalist organization went over to it. The Bible union has organized its own missionary enterprises. The churches of the Northern Baptist convention affiliated with the union scarcely contribute anything to accredited denominational benevolence. The Baptist Bible union has nearly separated itself into a new denomination.

The triumvirate controlling the Baptist Bible union from the beginning have been Dr. T. T. Shields, pastor of the Jarvis Street Baptist church, Toronto, president of the union; Dr. W. B. Riley, pastor of First Baptist church, Minneapolis; and Dr. J. Frank Norris, of Fort Worth, Texas. While all three are men of great force, Dr. Shields is unquestionably the dominant personality. He is a man of tremendous energy, a tireless worker, inflexible of will, domineering, and the very incarnation of fanatical conviction. He is an extremely able platform man, and fights on by fair means or foul long after almost every other man would quit. A gentleman once remarked, after

watching Dr. Shields operate on a convention platform: "If a political party were looking for an extremly able leader, determined to achieve victory without any regard to principle, there's their man!"

Since Dr. Shields is the central figure in this Des Moines episode it may be worth while to consider briefly his history. He is of English birth; has had practically no formal education beyond high school, if indeed he completed a high school course. He has, however, read rather extensively but within a limited field, and has an effective mastery of English speech. He writes not only forcefully but recklessly. His Gospel Witness emits a stream of vituperation. Its pages are crowded with vicious attacks upon persons and institutions which, in the name of God and religion, he wishes to overthrow. His policy with respect to everything he has touched has been rule or ruin.

Dr. Shields spent the first years of his ministry as an evangelist. He then entered the pastorate and advanced rapidly to the pulpit of what was then the leading church of the denomination in Canada, the Jarvis Street Baptist church, Toronto. The importance of his pulpit inevitably gave him a prominent place in the counsels of the denomination. Among other positions, he became a member of the board of governors of McMaster university, the Baptist school of Ontario and Quebec. McMaster conferred upon him an honorary D. D., an action which that institution must have regretted many times since, for the prestige which the degree gave him was soon used in an attack upon the university. As he advanced in the denomination his denunciation of modernists and modernism became more and more bitter. And a "modernist" was anyone who did not fully agree with his definitions or instantly do his bidding.

In Dr. Shields' own church a tempest of revolt against his autocratic methods broke out and his resignation was demanded. He refused to resign. There appeared to be a majority against him. John Roach Straton was brought from New York for a revival meeting and a considerable number of people were swept into the membership of the church. When the final vote was taken, Dr. Shields himself being in the chair, the opponents of Dr. Shields found themselves in the minority. They were immediately dropped from the roll. Thus the most historic church among Baptists in Canada became practically the private property of Dr. Shields. It is a perfectly simple matter among Baptists legally to steal a church. The large section of the membership of Jarvis Street church which was dropped included practically all the substantial people of that church, nearly all the deacons, and at least one former president of the Baptist convention of Ontario and Quebec. These later organized as the Central Baptist church.

Dr. Shields now turned his attention to an effort to capture McMaster university as he had already captured his church. McMaster is controlled by the Baptist convention of Ontario and Quebec; the fight therefore was carried on through the convention. Year after year the floor of the convention was a shambles. With the most reckless abandon, Dr. Shields hurled charges against everybody. The churches were circularized and, quite naturally, many timid souls, fearing that the faith once delivered was endangered by heretical teaching at the university, stood with the Shields faction. Space does not permit a detailed account of the entire struggle. It must suffice to say that the convention was finally driven to take the drastic course of expelling from the convention Dr. Shields and his church, together with other churches which espoused his cause. Thus his dream of capturing McMaster faded.

But Dr. Shields must have a university. And the great opportunity came when Des Moines university was about to close its doors on account of financial distress. For years the board of education of the Northern Baptist convention had poured money into the institution, but had finally come to the conclusion that it could no longer provide the sums necessary to keep the university afloat. The Baptist Bible union, learning of the situation, offered to assume the indebtedness and take over the property. This arrangement was entered into, and the Bible union undertook to run the university, keeping all the teaching in all departments strictly in accord with the extremely narrow creed of their organization.

It was no easy matter to find a faculty. About a year ago a half-page advertisement appeared in the Baptist, inviting communications from men with the necessary academic degrees who would be willing to sign their declaration of faith. For a long time Dr. Shields was the acting president. At last a suitable man to head up the institution appeared in the person of Dr. Harry C. Wayman, former president of William Jewell college. Dr. Wayman had got into difficulty in Missouri through claiming possession of three doctor's degrees to which he was not entitled, among them a Litt. D. from Oxford. Dr. Wayman attributed the attack upon him to Missouri modernists and gave the disturbance the aspect of a modernist-fundamentalist controversy. Three members of the William Jewell faculty were dismissed, but Dr. Wayman also found it the part of wisdom to resign. Here, then, was just the man available—a fundamentalist crusader possessed of experience as an academic administrator. The little matter of the degrees Dr. Shields overlooked. Now, when he doesn't like Dr. Wayman any more, it is conveniently dug up and broadcast by Dr. Shields.

With the institution fully in his possession Dr. Shields must assure himself that instruction is indeed kept strictly in accord with his radical fundamentalist tenets. The tactics used in McMaster were adopted in Des Moines. What Des Moines students called "the Canadian espionage system" was established. Four or more students were brought down from Toronto and, according to other students, under the

supervision of Miss Edith M. Rebman, secretary of the board of trustees and also secretary of the Baptist Bible union, reported on the teaching of the professors of the institution. Dr. Shield's standards of true fundamentalism being what they are, it is not surprising that charges were leveled against some teachers. To accuse any of the Des Moines faculty, however, of "modernism" is to inject a hilarious perversion into the situation.

The resignations of seven members of the faculty were asked for. President Wayman could see no reason for this and opposed the demand. The result was the order of the board dismissing all the faculty as of June 4, with the proviso, however, that any who desired might apply for reappointment as of the same date. Then came the rioting of the student body. Dr. Shields and Miss Rebman were rescued by the police and the order closing the school came a bit later from the board meeting in the city jail. Since that time, a friendly suit instituted by six students against President Wayman has resulted in an injunction restraining the administration from carrying out the orders of the board, and courses will, in all probability, be continued until the end of the semester. It seems impossible, however, that the Baptist Bible union can continue to conduct Des Moines university after what has happened.

The utter incongruity of obscurantism and educational procedure is given dramatic expression by this Des Moines fiasco. The closed mind has no place in school. And the young people who are in attendance at our schools quickly recognize that fact and resent the effort to keep thinking within pre-determined bounds. While the outburst was immediately occasioned by the dismissal of the faculty and the endangering of credits, it is noticeable that in the events leading up to the dismissal of the faculty the students were wholly in accord with their professors as against the board of trustees. Youth, quite rightly, insists on liberty to study the facts and to base conclusions on what is discovered. They have the sound fundamental conviction that truth is precious above all things, and is to be found by inquiry, not by listening to the voice of authority.

The incident further illustrates the fact, demonstrated again and again, that the heresy hunter is bound in the end to defeat himself. To the man convinced that he knows all the truth everybody else is inevitably suspect. Hence the planting of spies, as at Des Moines, was a quite natural procedure. But the consequences were inevitable. The fact that the spies were Canadians, as were also Dr. Shields and Miss Rebman, intensified resentment and gave the affair an international flavor; but the outburst would have come even if all the parties involved had been Iowans. The day has passed for the inquisitor. Ultimately he brings himself to the rack. And it is well that this lesson should be generally learned. It is the abiding lesson of this fiasco.

The Church Lobby

IT IS characteristic of the distorted picture which a portion of the press continually gives to public affairs that popular opposition is now being manufactured against the activities of an alleged church lobby at Washington. To the American mind, the word "lobby," whether used as noun or verb, carries unpleasant connotations. To call a person a "public relations counsel," a "legislative representative," or even a "contact man," is to invest him with a certain dignity and importance. But to call him a "lobbyist" is to insinuate his participation in, or connivance at, practices of dubious moral standing and opposed to the best interests of the state. The word is a tin can to tie to the tail of any person or movement concerned with public affairs, whom the epithet-slinger may dislike. And the newspapers which are ringing the changes on the pernicious influence of the church lobby are simply trying, by evoking an epithet, to frighten the champions of causes with which an influential portion of the press is out of sympathy.

Is there a church lobby at Washington? Dr. Clarence True Wilson, secretary of the Methodist board of temperance, prohibition and public morals, has made public a letter to Senator Copeland in which he denies the existence of any such thing. Yet in the same letter Dr. Wilson gives the details of a conversation with the senator, in which the senator is acknowledged to have been given advice as to how his vote should be cast on an approaching roll call. This, according to the definitions in the Standard dictionary, is certainly lobbying. For in that unabridged volume, under the word "lobby," these three definitions are to be found:

> *v. t.* To endeavor to secure the passage of a bill or measure in a legislative or deliberative body by influencing, as an outsider, the votes of members.
>
> *v. i.* To solicit the votes or attempt to influence the official action of members of a legislative or deliberative body, in the lobby or elsewhere.
>
> *n.* The persons engaged in lobbying with a particular legislative or deliberative body; also, in general, the persons collectively, not members, who strive to influence the action of such a body at such a time.

The trouble with the word "lobby" is that it has come to connote the *illegitimate* influencing of legislators, or the influencing of legislators for illegitimate purposes. If we are going to have clear thinking on the subject it is necessary either to find another word which is devoid of the sinister implications usually associated with lobbying or to use the term "lobby" in its dictionary sense, keeping constantly in mind the moral distinction between kinds of lobbying.

The question comes down to this: Have the citizens of a democracy the right to influence and guide their representatives by the direct use of argument and the impact of public opinion to the end that the kind of legislation which the citizens desire may be secured? If this fundamental right exists, the right

to lobby rests upon a sound ethical foundation. That such a fundamental right exists there can be no doubt. Democracy implies the most responsive interaction between the people and their representatives. A legislature cannot operate in a vacuum. Its members are in duty bound to weigh the opinions of their constituents. They, on their side, may exercise their own persuasive powers to change the opinions of their constituents, and they are not bound to vote contrary to their own judgment and conscience on specific legislation merely because their constituents demand it: they can resign or accept defeat at the next election. But the right of petition, according to the constitution, may not be denied. Lobbying, in its legitimate and broadest sense, is the exercise of this right of petition. Any citizen may go to his representative and ask and argue for any legislation which either his interest or his moral conviction dictates.

That sound legislation is, as a matter of fact, imperiled by lobbies is notoriously true. But this is not because they are lobbies, but because they are illegitimate lobbies, representing special privilege and resorting too often to corrupt methods of gaining their ends. In Washington there is a standing army of lobbyists at all times. And in such periods as the present, when the tariff is being revised, the city swarms with men and women who are seeking to influence the terms of that revision. "We are inclined," writes the Washington correspondent of the Outlook, "to accept the estimate of Jack Garner, the fiery democratic leader from Texas, that the capital is more plagued with tariff lobbyists than Egypt was with locusts. We stumble across them everywhere we go—in congressional corridors and committee rooms, in hotel lobbies, in the clubs, in their own elaborate suites and publicity headquarters." Probably the most revealing post-election remark of a major political leader was that of Senator Smoot, chairman of the senate's finance committee, when he told the press that he could not forecast the coming tariff schedules because he "hadn't seen Joe yet." "Joe" is Mr. Joseph R. Grundy, president of the Pennsylvania Manufacturers' association, a man whose gifts to party chests have mounted into the millions, and who works continually for the highest tariff that congress can be induced to enact.

Not long ago we listened to a young lawyer tell of his activities in piloting a bill through the session of a state legislature. The bill seemed innocent enough on its face, but its terms concealed a grant under which a powerful public service corporation could place itself in a privileged position in a newly developed community. This young lawyer accepted the task of securing the enactment of the bill on a commission basis. His principal task, as he told the story, was to "look after" the legislators who sensed the existence of some ulterior motive behind the bill, even though they might not be able to ferret out its precise nature. The bill was finally passed, and the young lawyer collected. Ultimately, the community will pay the cost.

Let it be repeated: the mischief is not in the lobbying, but in the corrupt motives and practices of the lobbyists. Nothing would indicate the wholesome state of democracy more surely than the widespread and direct concentration of public opinion upon the law-making and law-enforcing agencies of the nation. If our democracy fails, and in the degree in which it is now failing, the prime cause can be traced to the failure of the people themselves to register their desires and ideals in government. When a citizen writes a letter to his congressman or senator, or to the President, urging a certain course of action, he is lobbying. When a newspaper prints an article or editorial on a question which the government is facing, it is lobbying. When a legislator visits his constituency and they tell him their views on pending legislation, they are, in effect, lobbying. When a mass meeting of citizens passes a resolution for or against a pending bill and forwards it by mail to their representative, they are, in effect, lobbying. In trying to influence the action of the legislative body they are doing nothing which in itself is reprehensible. On the contrary, they are honorably discharging their plain duty as citizens.

Who will say that these same citizens may not get on the train and go to Washington or Albany or Springfield and personally present their opinions and arguments to their representatives? Does this function take on a different character when it is exercised at the capitol? Who will say that a mass meeting or church congregation, or any other group which passes a resolution, may not appoint a committee to carry it to the capitol and personally present it to the people's representatives?

Lobbying of this sort is not only legitimate—it is public service of the most important kind. It is not only welcomed by most legislators; it tends to improve the whole atmosphere in which a legislature carries on its work. Indeed, under modern complex conditions, a legislature could not function intelligently without the aid of such legitimate lobbying. In recent years various women's civic organizations —notably the League of women voters—have brought this sort of lobbying to a high level in many capitols. The influence of their presence and activities has been plain, not only in regard to the legislation with which they have been immediately concerned, but in lifting the level on which all proposed legislation is considered. Lobbying is sinister and corrupt when it is exercised by citizens who are prompted by sinister and corrupt motives, by citizens who seek for themselves, or the parties by whom they are employed, some special privilege or other gain at the expense of the common good. It is this sort of lobbyist who has brought the whole function of lobbying into disrepute. At Washington, such lobbyists are likely

to be most numerous when tariff bills are being written. They come into action whenever legislation involving large appropriations is under consideration. If a Boulder Dam or a Muscle Shoals or a farm relief or a crusier building bill is on the docket, one of the first things the legislator has to do is to distinguish between the lobbyists who seek his ear because they hope to make personal profit of some sort out of his vote, and the lobbyists whose interest is basically the common welfare.

The only cure for such lobbying is for the decent people to do the other kind of lobbying, that is, lobbying in the interest of public welfare as over against special privilege. The bigger and more efficient this legitimate lobby becomes the more wholesome will be our democracy, the more just will be our laws, and the more evenly will they be enforced.

Is there a church lobby in Washington? There is, such as it is, and we thank God for it. Compared to the powerful and permanently organized lobbies representing special privileges in connection with tariff schedules and agricultural legislation and army and navy expansion and interstate commerce and the brewers and distillers who hope to get their business back again—compared to such lobbies the church lobby, if we except that of the Roman Catholic church, is but a frail and thin expression of that body of political idealism which churches by their very nature generate. But we thank God for it, because it registers the immeasurably important fact that the church is awakening to its social responsibility. It is becoming aware that its own essential function goes beyond its dealings with individuals, beyond what is connoted by its services of worship, and extends into the social order itself, whose very structure it is the church's business actively to transform and redeem. How can it be otherwise? The churches are bound to be concerned with the legislative measures whereby the state seeks to regulate society. Their function is unreal unless they are ready to do what they legitimately can to insure that those measures do not conflict with and nullify the moral and social standards which in every sphere it is the function of the church to maintain. There is nothing underhanded, nothing that calls for apology, in such activity on the part of the churches. They might as well write Ichabod over their doors unless they are concerned with these matters. The churches stultify themselves when they proclaim moral and social ideals and at the same time show indifference as to whether those ideals are organized in the legal structure of the social order which is being erected by the state.

Public interest in the church lobby should be directed, therefore, not to discover whether or not there is a church lobby, but to an examination of the legitimacy of its activities. This is the issue that counts. But to make a scandalous news story out of the bare fact that the churches through their Federal council, and the several denominations through specially appointed officials, do some lobbying in Washington, is ridiculous. Who should lobby if not the free Protestant churches of the United States? Their lobby will come nearer meeting the most exacting tests of democratic theory than any lobby at any capitol. Of all the lobbies at any capitol a church lobby is the most unselfish, the least contaminated with motives of private gain, the most single-eyed in its devotion to public welfare, the most overt, the least clandestine, the most incorruptible and the least suspect of using corrupt methods to gain its ends. The public has the right to challenge the ends which the church is striving to achieve, and it is clearly within the right of any newspaper or public official to criticize the methods used by the agents of the churches in their lobbying, but to gloat over the discovery that there *is* a church lobby is as undemocratic as it is ridiculous.

The Christian Century has had occasion more than once to criticize the Federal council of churches for certain policies which it was advocating at Washington. We reaffirm the right to do so, and we are sure the Federal council will be the first to acknowledge our right. But we would leave no doubt that we regard the existence of a body, created by the churches themselves, one of whose functions is to reflect the mind of the churches to the makers and administrators of the nation's laws—we would leave no doubt that we regard this fact as one of the most important achievements of the free churches of Protestantism in the past half-century, and not of the churches alone, but of American democracy itself.

Death

TO SEE the flutter of the throat
As breath goes out forever—
The glazing eye—
The restless hands grown still—
The loved form closed from sight within the casket walls—
The grave;
To hear the thud of clods,
And turn away;
To feel the solace, bitter-sweet, of memory—
The loneliness;
To longingly await the resurrection morning,
And the reunion:
This is not death.

But to see that which is precious, slowly be withdrawn,
To suffer torment of disillusionment,
To dig a grave within the heart, and place within
A holy thing, which was, and cannot be again,
To be denied the solace e'en of treasured memory,
To know there cannot be a resurrection,
That this is the end—oblivion:
Ah, this is death!

MARY HURON BLAIR.

Who Wants a New Testament Church?

By Charles T. Holman

A GOOD many of my fellow Baptists have commented to me on a recent editorial note in The Christian Century which quoted from the Missouri Baptist Word and Way in part as follows: "Has it not been the Baptist claim through all the years and centuries that Baptist churches are, in doctrine, practice and polity, New Testament churches and the only churches in existence that conform to the New Testament requirements for a church?" I have a good many similar clippings in my files and the curious thing is that it is not only Baptists who make that claim. Practically all denominations of Christians, in spite of their multifarious variety, claim to base their creed and polity upon the New Testament. The New Testament church is thought of as the norm of ecclesiastical organization, doctrine and practice; there is to be found the divinely authorized plan, the true pattern for all Christian churches. All that is necessary is that we shall reproduce the New Testament church. It ought to be a simple matter, but apparently it is not. For, instead of having all churches exactly alike, as one might expect on the basis of the claims made, we have everything from one extreme of a hierarchically governed church to the other extreme of independent, indeed even highly individualistic, churches. And all claim essentially the same sort of authorization.

I.

Now my contention is that if Christians today could be transported back a couple of millennia, so that they might see the New Testament church in actual operation, enthusiasm for the restoration of that church would rapidly wane. It would cease to be regarded as the ideal pattern for twentieth century churches. Much would be found, of course, that was admirable, particularly in the form of whole-hearted and sacrificial personal devotion. But as a pattern of belief, practice and ecclesiastical organization, it would be found that the New Testament church left much to be desired. Christians, generally, may believe that they want to reproduce the New Testament church, but that probably is because they have read back into the New Testament the kind of church with which they are familiar today.

Take the matter of church government. It is impossible to find in the New Testament the model for any modern form, in spite of the fact that practically all churches profess to find there the authorization for their various practices. Perhaps it would be safer to say that the germs of them are all there—elements out of which each type might develop—than to say none of them is there. But nowhere is there an exact reproduction of New Testament practice. Where does one find today, for example, the type of church organization indicated in a passage from Paul: "God hath set some in the church; first apostles; secondly, prophets; thirdly, teachers; after them, miracles; then gifts of healing, helps, governments, diversities of tongues"? There are other lists given by the apostle. There was, apparently, a good deal of fluidity in the organization; undoubtedly the practice varied in different centers. Later, as indicated by the book of Acts and Paul's later letters, the organization became more rigid and probably more uniform; but there was still much variety.

Provisional Organizations

What one finds in the New Testament is a growing, developing movement, adjusting and adapting itself to its environment. And, undoubtedly, only a minimum amount of attention was given to organization. These first Christians lived in daily, even momentary, anticipation of the return of the Lord and any arrangements into which they might enter were regarded as merely provisional. Their organization grew up as necessity required and was based upon familiar social patterns. At first they were merely societies of Jews, who accepted Jesus as the messiah. They shared the worship of the synagogue and temple, and had no thought of a separate institutionalized life. The Methodists in the Church of England offer a good parallel. But as a result of various pressures, especially the inhospitality of Judaism to heresy and the spread of Christianity among non-Jews, the Christian groups soon moved out and developed their own institutions. And the institutions developed bear the mark of the historic and social situations in which they appeared. They cannot be regarded as "divinely authorized" in any such sense as is required to make them the norm for church organization for all time. They simply grew as all institutions grow, as a result of group thinking, trial and error and success, the conscious and unconscious use of familiar forms. That which best fitted the situation succeeded and survived; that which failed was sloughed off. And, as already said, no one of our present day churches exactly duplicates the practices developed at that time.

II.

Our modern churches no more duplicate the doctrinal system of the New Testament church than they do its form of organization. Indeed, the New Testament church was as lacking in a fixed doctrinal system as it was in a rigid form of organization. Fluidity prevailed here also. In general it may be said that the earliest doctrinal formulations were merely readaptations of the Jewish apocalypticism developed in the last two centuries before Christ. The central ideas were the same; a kingdom of God established on the earth, centering in Israel and extending throughout the world; a resurrection and final judg-

ment with the award to the faithful of a share in the kingdom; and, as the agent of God in the establishment of the kingdom, the appearance of the messiah in human form. The Jewish Christians identified Jesus as the messiah. In order to explain his crucifixion they laid hold on the Old Testament, their authoritative scripture, and gave a new interpretation to certain passages. But he had risen, and would soon return in that triumph which the common messianic expectation pictured. It was not until Paul began to deal with the problem that any serious effort was made to formulate the significance of Christ's death in the plan of redemption.

Absorption of Other Faiths

However, the chief task of the first Christian thinkers was to make room for the crucifixion and resurrection of Jesus within the general doctrinal scheme of the Judaism of the period. But soon Christianity among the Gentiles resulted in the development of new institutions as contact was made with new patterns of social organization; so new doctrinal development began as contact was made with new systems of thought. The oriental mystery religions, without doubt, exercised an enormous influence. Paul's language was simply drenched with the language of the mystery cults. Paul preached his "mystery" of the gospel; sacramental conceptions and practices carried over from the cults are much in evidence. Present-day readers of the New Testament read into Paul and other writers conceptions of the person and work of Christ, of the atonement, and much else, which any student of the history of dogma knows did not appear until centuries later. His language is best understood when one appreciates the religious and social backgrounds upon which his thought was worked out —Jewish apocalypticism, the life and experience of the Christian group, and the welter of mystery religions which everywhere flooded the Mediterranean world.

Certainly no present-day church holds intact the doctrines of the New Testament church; it simply could not be done, however much a church might wish to do it. There was no one coherent system. Christian doctrine was in its earliest formative period. It was varied, nebulous, in flux.

III.

The church life of the New Testament period is often held up as a model for us today. I doubt very much if it can provide such a model. Certainly it had many un-ideal aspects. One gets many vivid insights into what was going on from various passages in Paul's letters, but his second letter to the church at Corinth gives us more complete information than we can get anywhere else. It seems almost like muckraking to call attention to it. Perhaps this church was the worst of all Christian churches of the time, but it must be remembered that the cities of the Graeco-Roman world provided reluctant human material out of which to build ideal Christian churches. Much of the profligacy and wickedness of the pagan environment carried over into the church.

In the church at Corinth a bitter party spirit prevailed as between the self-styled followers of Christ, Paul, Peter and Apollos. Serious sexual irregularity, even a hideous case of incest, within the church membership, is openly reported and is apparently tolerated by the church with astonishing complacency. Members of the church are suing each other in the heathen courts. Emancipated women are bobbing their hair two thousand years ahead of time, discarding their veils and publicly prophesying in the churches —a scandalous proceeding, according to Paul's opinion. There seems to have been drunkenness, revelry and quarreling at the Lord's supper. Questions have been raised about marriage and it must be admitted that Paul's discussion proceeds at the level of ethical low water mark. If the biological urge cannot be resisted, marriage is permissible. But it is better to remain celibate. Marriage involves a family, and the distractions which accompany rearing a family may affect one's single-hearted devotion to Christ. There is no positive appreciation of the significance of marriage and the family as being essential to the enrichment of life, the continuance of the race, and the development of social idealism.

Influence of Second Coming

Of course this disparagement of marriage and the family is largely a by-product of the universal belief in the imminent return of Christ. When Christ did return in judgment the man free of family ties would be spared the possible agony of seeing his loved ones damned before his eyes. And why, anyway, concern oneself about these matters when the Lord was at hand? This belief in Christ's imminent return always has operated to cut the nerve of every endeavor to build a better world. What could be more futile than to spend one's strength in such efforts for a world doomed to speedy destruction? Such conceptions as these are, of course, utterly uncongenial to that large part of the modern church which would use every resource of science to advance the kingdom of God. But it must be remembered that the New Testament church was a church passionately looking for such a return of Christ, and so, hardly a model for a church with an entirely different outlook upon the future.

Again, what we learn about the church meetings suggest that we shall scarcely find here a model which we shall wish to follow. A modern Holy Roller meeting would seem to be the closest present-day parallel to many of them. Hysteria, ecstatic utterance, speaking with tongues, falling in trances, and other psychopathic phenomena were not uncommon.

IV.

Who wants a New Testament church? Well, judging from the constant resort to the authority of the New Testament for justification of present day doc-

trines and polities, most Christians do. What is actually being done, however, is so to interpret the New Testament as to compel it to give support to beliefs and practices which had quite another origin. Christianity is a religious-historical movement which has developed its institutions—churches, practices, creeds—in great variety under changing social conditions. It still continues, and undoubtedly will continue, to do so. It may be charged that the picture of the New Testament church drawn in this article is an unfair and one-sided picture. Perhaps it is; but it is true as far as it goes. At any rate, enough has been said to indicate that the New Testament church would be a distinctly inadequate church to meet the needs of our modern world. We need, not a reproduction of New Testament Christianity, but something more suited to our times, both in outlook and organization.

The church we need is not the New Testament church, but a twentieth century church, one which can carry forward the spirit and attitude of Jesus into our modern world, with all its new problems and emergent needs. We need a church thoroughly in sympathy and accord with our modern democratic aspirations and scientific spirit; one which can enlarge social sympathy and understanding, release spiritual dynamic, and energize men as they endeavor to bring every resource which humanity can command to the building of the good life both individual and social. No reproduction of the New Testament church can do this. Indeed, the church must be conceived in dynamic rather than in static terms. It will never do more than approximate its ideal. It strives ever toward a flying goal. It would do better to cease looking for a static norm, even in the New Testament, and give free rein to religious zeal, social intelligence and engineering skill.

A Barber's Religion

By Gregory Vlastos

HE IS NOT an ordinary barber. He is sophisticated. But that is not his fault. Generations and generations of student heads passing through his hands have made him so. He has had to read the Daily Maroon, knew all about the senior elections, and the next president of the university, and the last gift of Mr. Rockefeller, and the new plans of Professor Breasted. For years. So he has become learned, educated. He never got the degree, but he certainly has the residence requirements.

No, he is not an ordinary barber. He is a southern gentleman. A professional man, he considers himself. He is sophisticated, but not smart. He is quiet, almost reserved—a rare thing for a barber. He works on you distantly. He does not grab your jaw, or hold you by the ear. He may venture a remark about the weather, casually. It is not a question, so you need not even grunt a reply unless you feel so inclined. But he likes to talk—was there ever a barber who did not? He has his opinions; pointed opinions, some of them. But he does not foist them on you unless you ask for them. And even then, he has none of that oracular, take-it-or-leave-it familiarity of most barbers.

I thought I would pump him about religion today. He knew I was a theolog. But in former conversations that had not kept him from dropping some rather caustic remarks about the church. So I was prepared for the worst.

"Do you ever go to church?" I began.

He deliberated. "Yes, sometimes."

"What for?"

He looked at me a little suspiciously over his glasses. He did not know what I was driving at. He would not say anything rash yet. "That's a strange question."

"No, it isn't. You say you go to church sometimes. Why? Why does your wife go to church?"

"Haven't got none."

"Well, why do you go to church? You are an intelligent man. You don't do anything without good reasons for it, do you?"

That touched a sensitive point. "Well, I'll tell you why. I go to church to learn."

"Learn? I thought you had learned it all, hanging around this place all these years."

He ignored the flattery in that, but it put him in better humor all the same. "I want to learn how to live. And I guess the church is the place to find out. I can't go to school and find out all about this theology. I've got my work here. And I don't care about these high-faluting speeches nohow. Preacher knows that stuff. That's his business. That's what he's paid for."

"What is it the preacher knows that you don't?"

"Bible." He almost snapped the reply, in spite of his usual mildness, half-irritated that I should ask such an obvious question.

"Can't you read the Bible yourself?"

"Nope. Haven't got no dictionary at home. Can't read the thing nohow. It's dry. Let the preacher read it. That's his job."

"Do you think the average preacher is competent to explain the Bible, and tell the people how to live?"

"If I didn't, I wouldn't go to hear him, would I?" That was his way of making the concession angrily, so as to keep me humble. He continued. "I'll tell you what's wrong with them, though. Bible is an old

book. They can't always see exactly what it says. That's why we have all this research going on. That's why Mr. Rockefeller gives the university all kinds of money. So they'll find out more about it. So they'll know what they're talking about, when they preach on Sunday morning." With that he began to digress on his favorite theme: Mr. Rockefeller's bequests.

II.

I thought it was time to bring him back. "You don't think there is no religion outside of the Bible?"

"I wouldn't answer as to that. That's deep." Then, seeing that I ventured no further explanation, "To tell you the truth, one of the best talks I ever heard wasn't about the Bible at all. It wasn't even a sermon. And the man who spoke it wasn't a preacher. A judge, a municipal judge."

"What did you get from it?"

"Facts. That's what you want, ain't it? This man knew about it, knew what he was talking about. Worked with the courts. Thirty years. Had all that crime stuff pat."

"So that is what you want in church, eh? Facts? Well, how is the minister to know all about these things?"

"Let 'im find out. And if he can't get the dope himself, let him call those who have it to the church. Let *them* give it to the folks."

A moment ago he had verged dangerously near to the Socratic heresy, that to know the good is to be good. I thought I would take him up on it. "Well, do you think you can argue people into being good?"

"Nope. Wouldn't argue. Interest them. Convince. Persuade."

"How would you do that?"

"There's only one way to prove anything, my boy. Demonstrate it. I tell you, 'See that switch there? If I turn that switch, you'll get light.' You say, 'I don't believe you.' What do I do? Argue? No, sir. I turn on the switch."

"Can you do that in religion?"

"Some things you can't." Now he waxed eloquent, evidently on a well-trodden path. "You can't demonstrate anything about immaculate-born babies. I never seen no immaculate-born babies. I can't believe that, seein' as I never seen it. I wouldn't even argue. I'm just what you'd call an agnostic on those things. And then, Adam and Eve, and Noah's ark, and Jonah and the whale—well, sir, I don't believe that. If you ask me what I think of it, that's all mythody (mythical, I think he meant.) Bunk, that's what it is. Baloney."

III.

He had stopped working to deliver that speech with proper emphasis, and the lather on the back of my neck was cooling uncomfortably. I felt justly irritated. "You don't mean that that is all there is in religion?" I asked crossly.

"Well, take other things. Bible says God is just, and that he sees everything. Doesn't it, now?" I was not quite sure of the quotation, but I nodded assent. "Well, then. How come all those brokers down in the loop make all kinds of money off poor folks?"

"Brokers?"

"Yes, brokers—gambler-like. Or, take all these bootleggers around here, feeding people poisoned whiskey. Next thing you know, they've got a house on the north side and a couple o'cars. Yes, sir. All that and more. And here's a poor man. He never makes a dollar, but that he works hard for it. Here he's having a hell of a hard time to keep his family going on twenty-five a week. That look like a just God to you?"

"Money isn't all."

"No, but it's a whole lot. Looks like with a good God and that, we'd have some of it. Not much. But just enough to give a fellow a little happiness. Hope is all right. But we need some reality."

IV.

But that was verging on another topic—money and happiness. And we had thrashed that out another time. Suddenly he stopped. "What are you doing, asking me all these questions for?" he asked.

"I'm going to be a preacher. I like to know what people think about these things. I hope you don't mind, do you?"

"No, I don't. But remember that, when you get to be a preacher. Don't ask people to believe anything, but what you can prove it to them. Prove it. Demonstrate it."

Another customer walked in. The barber shut up like a knife. I could not pull out of him another word about religion after that. The intimacy had been broken. He started talking about the cruiser bill.

I walked away thoughtfully. So this barber went to church to learn how to live. And he did not believe in the virgin birth. And he wondered if there was a just God. Were all barbers like that? Did other people think like him? Perhaps I should not generalize. After all, he was not an ordinary barber.

"He Shall Be Like a Tree"

By John Knox

WHEN St. John says, "The law came through Moses but grace and truth through Jesus Christ," he shows profound insight into the mind of Jesus. For Jesus was not primarily concerned that men should live merely rightly, but that they should live gracefully and truly. Right living is the ideal of the law; beautiful living is the more inclusive and richer ideal of Jesus. He came not to impart a new law, but a new life. The morality of Jesus is not the dead product of a legal system, but the vital and beautiful fruitage of a new kind of life.

What is this life? All of us have meditated frequently upon the unconscious and effortless growth

of a plant. But whence comes its thoroughly adequate potency? How can the tree be so large and strong and the flower so lovely when neither puts forth the slightest effort to become so? The answer is, of course, that they belong to nature. They are so related to the universe as to be perfect channels for its own life-force. A cosmic power flows through them. The plant does not have to do anything; nature does it for it. It has life; that is, it is in harmony with and is a vital part of nature. Its processes are sustained and quickened by a power outside itself.

Organic Union with the Universe

Now it is possible for us to be so related to this same power as to be a part of nature as surely as the flower is and the tree, and to bear fruits just as beautiful and with as little deliberate effort. To be so is to have life most abundant. Jesus was like that. His strength was not his own. It was nature's; it was God's. He was an organic part of the universe. Jesus' life at its very highest was not a conscious moral creation, but a natural, relaxed response to the world in which he lived—a world infused with that beauty, that love, which he called, "My Father." The source and spring of his moral purpose was his spiritual insight. His life is more beautiful than ours because he had found a more beautiful world to live in than the rest of us have found; a realer because a richer world. His life was not the triumph of purpose which defied obstacles in quite so profound a sense as it was the triumph of insight which saw none. With him "doing" is always a mode of "being." Active as he was, he never gives one the impression of activity. He is never anxious, hurried, or nervous. He moved with such ease and grace that even his most vigorous actions have about them an air of stillness. The strength of tree and ocean was his also. He, like them, belonged to nature. "The Father who liveth in me, he doeth the works."

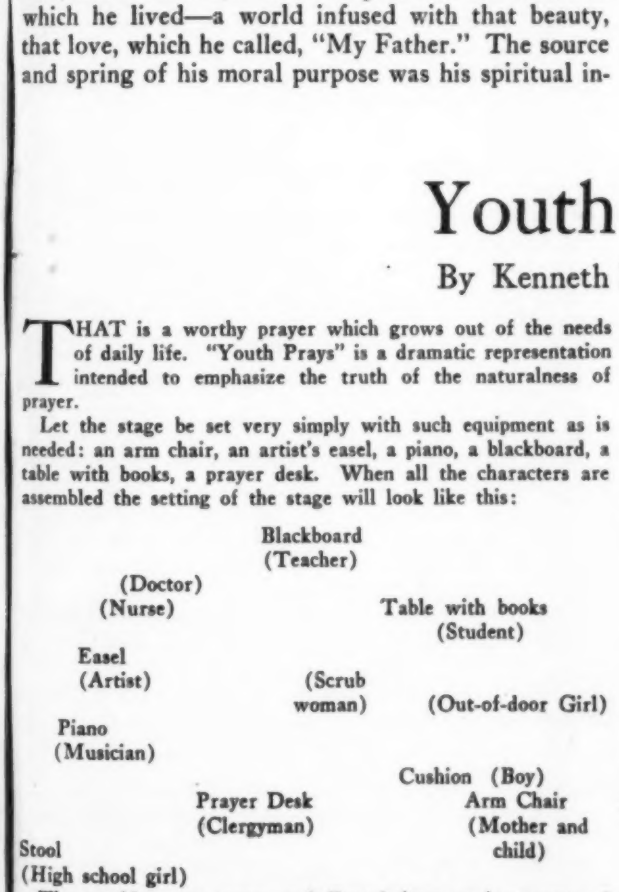
Men argue much as to what the true end of living is. None of us knows, of course. "What is it all about?" is a question no one can answer with assurance. But there is one answer which satisfies me and invests living for me with more than ample worth; it is that life's true end is to live, to find my place in this glorious world, to share the radiant life of nature, to be a channel of its mighty potency, to be an organic factor in its inscrutable purposefulness, to express in my small measure the ineffable beauty, which is God. "Let me hide myself in thee!"

Youth Prays

By Kenneth Irving Brown

THAT is a worthy prayer which grows out of the needs of daily life. "Youth Prays" is a dramatic representation intended to emphasize the truth of the naturalness of prayer.

Let the stage be set very simply with such equipment as is needed: an arm chair, an artist's easel, a piano, a blackboard, a table with books, a prayer desk. When all the characters are assembled the setting of the stage will look like this:



Those taking part enter as indicated from various parts of the stage. They offer their prayer in the attitude most natural to the character and vocation represented, and at the conclusion find their places in the semi-circle shown above. After the general confession, all join reverently in the Lord's prayer, some kneeling, some with bowed heads, others with lifted faces.

I. The Boy

The rising curtain discloses the Mother sitting in her arm chair, holding a small child in her lap. She is singing to her. Enter the Boy, upper left. Costume: Sport shirt open at the neck, knickers somewhat the worse for wear. He comes in from his play, a boy of nine years, carrying a ball and bat.

Boy (excitedly): We won, Mother, we won!

Mother: I'm glad you won, if it was a fair game.

Boy: Oh, yes. Chief was there. He says nobody ought to play ball who can't be a good sport. He means that it doesn't so much matter whether you win or lose, if you play fair. Still, I'm glad we won!

Mother: Come, sit by Sister and me, and cool off, for it's warm today.

Boy: I'll cool off for a minute; then I'm going to bed. I'm awfully tired tonight.

(He takes his place on the hassock at his mother's feet.)

Mother: Yes, dear, I know you must be tired after playing so hard all day. But don't you feel like kneeling down first and saying your evening prayer?

Boy (kneeling, and repeating very rapidly):

Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake
I pray the Lord my soul to take.

The prayers in this play are, with the exception of the poem by James Whitcomb Riley, the work of students in the classes of Prof. Brown in Stephens college.

(More slowly) Bless mama and papa and me and Tige and Trixie, and all the other good little boys and girls, and everybody except Two-gun Pete and bad people. Make me to grow up to be a big man so I can run a fire engine like Uncle Jim. And make it sunshiny tomorrow so we can play ball again and beat the Bears. Please God, make Tige big enough to lick Jimmy's dog next door. And that's all tonight. Amen.

Good night, Mama.

Mother (kissing him): Good night, Son. Would you like to hear Baby Sister's prayer before you go?

Boy: Yep, I'll stay. (He settles back on the hassock.)

II. The Baby

Costume: a child's sleeping suit with feet.

Mother: Little Sister, you kneel on Mother's lap and say your prayer. Didn't Brother say his nicely?

Baby (snuggling close to the Mother, repeats her prayer):

Jesus tender Shepherd, hear me.
Bless thy little lamb to-night;
Through the darkness be thou near me,
Watch my sleep till morning bright.

Boy: Mama, when do you pray?

Mother: I pray many times every day. I pray for you and Sister, and I ask God to make you good children, and sometimes I ask him to make me a good mother.

Boy: Won't you pray now, Mother, before Sister and I go to bed?

III. The Mother

Costume: a white dress, very simple and homey.

The mother gives her prayer with the baby in her arms, her face lifted.

Mother's Prayer: Oh, God,
I would be clean
And beautiful: worthy
Of love, of having borne a child.
Amen.

(Anna Barclay Sorency.)

Boy: But, Mama, your prayer wasn't like mine or Sister's.

Mother: No, you see Sister must pray the prayer of a baby, and you the prayer of a boy. Mother must pray her own prayer, just as you and Sister pray yours.

Boy: Then are all prayers different?

Mother: They're what we really want to be in life—that's why they're different.

Boy: Here comes Ellen. Do you think her prayer will be different, too?

IV. The High School Girl

Costume: White middy blouse, white skirt, shoes and stockings. She carries two books and a notebook.

The High School Girl enters from audience, and takes her place on the stool to the left of the stage. She gives her prayer, as if thinking it out with great earnestness:

O God, help me to be kind and just, help me not to judge the other girl too quickly. I want to be cheerful, to smile when a frown would come handier, to swallow my pride and my prejudices, my sarcasm, the bitter things I say before I think. Help me to be neat in my person and about my room, to know that dust under my dresser keeps me from being an ideal woman. Help me to keep fine and clean and strong. Give me strength to be square and honest and straight—square with my date, honest with Mother and Dad, and straight with the whole world. O God, I haven't anything to give in return except service, but of that let me give and give and give.

(Dorothy Bell Morris.)

Mother: Every prayer is different, just as Ellen's was different from yours and Mother's. The boy who goes to college would pray a different prayer from Ellen's and the teacher still another.

V. The Student

Costume: Academic cap and gown.

The student enters from the center rear, and attracted by the books on the table, starts to finger them. While standing there, his student equipment laid on the table, an open book in his hand, he makes his prayer:

Father, for the seeking spirit,
To find the truth;
For thy grace to take the lessons
Learned in youth.
In my love of books and learning
Let me not lose
Love of mankind—these two loves
Help me to fuse
Into a burning love for Thee.
Thy kingdom come
Into my life through thought and striving,
Till I reach home,
Oh, Master, hear my prayer.

(Elizabeth Neyman.)

VI. The Teacher

Costume: Something appropriate to the classroom.

The Teacher's prayer is given before the blackboard, chalk in hand:

God, embodiment of wisdom, God, who art wisdom, hear my prayer.

May I be teachable. May there be no book, no clasp of hands, no flash of eyes, no clatter of branches, no flutter of wings, no colors of dawn or of star from which I fail to learn more of thine unknown universe. May my thirst for knowledge be unquenchable. In my quest for truth keep me ever humble.

May I be patient without resignation, calm without passivity, tolerant without slackness. Make me fearless but not foolhardy, determined but not stubborn. Grant me temperance. May I be openminded.

God who art love, hear my prayer. May I be kindly. Grant me the gift of a ready smile, a quick understanding, a deep sympathy. May I be compassionate. Make me a teacher of loving, of love of the great and the true and the beautiful as well as the poor and the humble and the plain.

I pray in the name of the Great Teacher, Amen.

(Adah Allen.)

VII. The Doctor

Costume: White trousers and jacket such as are worn in hospitals by doctors.

The Doctor enters, upper right.

Boy (seeing Doctor): Mother, when I grow up I'm going to be a doctor. And don't you think it would be fine to make Sister a nurse? I wonder what kind of a prayer a doctor would pray?

The Doctor is not intended to hear. He appears to be in deep thought. He voices his prayer as he slowly paces the stage.

At the end of the prayer let the doctor and nurse move to side of stage together.

Steady my hand, Master Physician, for the work that lies ahead. May my fingers be ready, my nerves responsive, and my head clear. And Loving Father, to my power to heal broken bodies, wilt Thou add the power to heal broken spirits. Master Physician, steel me to do a worthy piece of work in this life.

VIII. The Nurse

Costume: Regular Red Cross Nurse's costume.

The Nurse enters, lower left, and seeing the doctor, goes toward him, never, however, intruding upon him.

To my fingers, God, give gentle healing—
To my heart, sincerest feeling.
Give me eyes with which to see
Ways to serve humanity.
Give me means to bring the rose
To the shut-in, and the snows
To the fevered beds of pain.
Give me ways to show the rain
And the sun and stars to men
Who thought never to see again.
Give me gentleness and healing,
God—and feeling.

(Cleo Hicks.)

IX. The Musician

Costume: something semi-formal, suggesting evening.

The Musician enters from the point nearest the piano, and sings her prayer:

(Music by Ervine J. Stenson.)

Dear Lord! Kind Lord!
Gracious Lord! I pray
Thou wilt look on all I love
Tenderly today!
Weed their hearts of weariness,
Scatter every care
Down a wake of Angel-wings
Winnowing the air.

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again;
And with all the needy,
O divide, I pray,
This vast treasure of content
That is mine today!

(James Whitcomb Riley.)

Boy: I didn't know a song could be a prayer, but it can be, can't it, Mother?

The Musician when finished, remains seated at the piano, and during the Lord's prayer bows her head over the keyboard.

X. The Artist

Costume: Artist's smock.

The Artist enters, center back, palette in hand. He goes to his easel, and while preparing to paint, prays:

The wedding feast of life was spread, a voice
Was calling, "Take and eat—thine is the choice."
Jars of water turned to wine
Thou hast made this life of mine.
I tasted of a dawning's joy; and sips
Of evening's peace had I to kiss my lips.
A love that understood Thy love. My heart
Then learned the peace and joy of Thee, in part.
A flood of laughter, songs at dusk, that told
Of joy, of care—all part of life from old.
Jars of water turned to wine.
Thou hast made this life of mine.
All these were given, and now, to crown it all,
A thirst to give again—my task, my call.

(Elizabeth Neyman.)

XI. The Out of Door Girl

Costume: Sport clothes, with tennis racket or golf sticks.

The Out of Door Girl enters, lower left, and gives her prayer joyously as she crosses the stage:

Lord, make me swift as the wind that blows cool on my lips and as clean;

Lord, make me strong as the shaft of a sapling, as supple, as straight;

Lord, make me sure as the dart of a meadow lark down and as keen

For the flight up again. Make me glad as his call to his mate.

Lord, grant me peace of the fields at noonday, of gray sheep in the shade;

Lord, grant me love of all living things, cat-tails, sweet clover, clear streams;

Lord, grant me songs from your colors, the corn-golds, the hill-blues, the jade,

For the singing your praise as I swing through the lanes of your dreams.

(Adah Allen.)

XII. The Scrubwoman

Costume: Old, faded bungalow apron, with grimy headdress.

The Scrub Woman enters on her knees from upstage with her brush and pail. She gives her prayer while kneeling and scrubbing.

Boy: Oh, there's old Susan who scrubs the floors. I know her. Does she pray, too?

Mother: Ssh, Boy. Listen.

Scrub Woman: My back is tired from the scrubbing, always scrubbing, scrubbing. I scrub at people's footprints, Lord. Here is one. The proud church elder stumbled against me as he passed by; but he went on with a word. Help us, God, to cleanse ourselves from hypocrisy. Oh, how my back aches!

See this tiny mark, Lord? The little tot stopped and watched me at my work. Oh, help me to live that such as she will not have to fall over the mistakes I have made. This black mark, Lord, is the mud off the foot of a pickpocket. I have watched him working in the crowd. It's not his fault. He is so young, and he never had a chance. How my back aches, Lord! But I thank Thee for my job. And perhaps—some day the Master will pass by. I shall be working, waiting. I shall find His footprint in the dust. How I shall treasure it! His footprint! And His footprint will be mine, all mine. Lord, how my back aches!

(Mildred Knapp.)

XIII. The Clergyman

Costume: Cassock, surplice, and stole.

The Clergyman enters from the same point the Scrub Woman has entered. He has to pass around her to reach the prayer

desk, and as he does so, he recognizes her with a smile. He takes his place at his prayer desk, as if from habit:

Oh, God—For I believe that Thou art God;
Some Good has made this universe—Help me
To know that my regard for Thee is not
Mere adolescent reverence borne in youth
From feeling that the world loves youth, regard
That fades with disillusionment when youth
Grows old. Belief is all that I can show
To them who ask for proof of Thee. Wise words
About the workings of the world are learned
By the very young, they are not understood
By them. Oh, God, help me to trust that my
Belief is wise.
Now I am young. Age comes
To me each day, so I have age—so I
Am old. I would feel the hurt of each—
These generations. Offering them belief
I would not come to them with empty hands.
Amen.

(Anna Barclay Sorency.)

Boy: But, Mother, our prayers are all so different. Each one of us must pray for himself. Is there no prayer which we can all say together?

Mother: Yes, there are many such prayers which suit the needs of all of us whether we are little boys and girls or grown men or women. There is the Prayer of Confession in which we ask God to forgive us our sins.

The Clergyman: Let us all pray together:

The Clergyman leads the group, many of whom are kneeling, in the Prayer of Confession.

Almighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy name, Amen.

Boy: I like that, Mother. And isn't there the Lord's prayer, too?

Mother: Yes, every one can pray that.

The Cleryman leads the group in the Lord's Prayer.

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

BOOKS

Pastor and Psychologist

SOULS IN THE MAKING. *By John G. Mackenzie. The Macmillan Company, $2.25.*

THIS BOOK, which its author, in a subtitle, styles an "introduction to pastoral psychology" has sprung from the experience of a man who began his career in the Christian ministry but who, finding there was nothing in his theological training to tell him how the people to whom he proposed to preach the good life were to be brought to choose the good life, turned to a study of psychology and now holds a professorship of sociology and psychology in Paton college, Nottingham, England. Although Mackenzie's training has been English, he has saturated himself in the works of American psychologists and philosophers like James and Pratt and Hocking, and his book has thus an American flavor. The book is short and is written throughout with a straightforward clarity. No prospective reader need be alienated because, perchance, he has associated with this subject abstruseness and difficulty.

The principal value of SOULS IN THE MAKING is the liaison it effects between the work of psychologists and pastors. There is a lamentable dearth of writers, at least of scholarly ones like Mackenzie, who are today pointing out the essential similarity of psychoanalysis and confession, of sublimation and conversion, and who mint into the current coin of pastoral work the findings of a science which is to have incalculable influence upon both theology and the religious life. But the fact is that there are patients who are at one and the same time sick and sinful; and if the pastor can be brought to realize the body at the same time that the psychic physician is brought to realize the soul, the way is prepared for a marriage of therapeutic talents and capacities which will make for human health and happiness.

Ministers who have been wondering, because of the trend of popular volumes on psychology, whether conscience and reason have any authoritative place in a world swayed by instinct and emotion, will rejoice to know that Mackenzie, while appreciating the work of men like MacDougall, and often quoting it approvingly, none the less subjects it to careful scrutiny and keen criticism. He finds the fundamental needs of man to be four: preservation, with all its related instincts; the reproduction of the species, which in man has given rise to modified tendencies of behavior altogether unknown in the world of lower animals; the maintenance of status in the group: and wholeness—rational and moral unity. The last two of these needs imply the prospective aim of personality, without which evolution itself cannot be understood. From such a sound starting point Mackenzie is able to work out to many coordinating ideas and helpful suggestions. He re-enthrones reason and conscience as the authoritative elements in behavior—legislators for the personality as a whole. Instincts, the free exercise of which in their own right has seemed to be sanctioned by some psychological educators, are seen to have no meaning except in relation to basic human needs. When exercised in man irrespective of the needs they were designed to satisfy, instincts invariably mean failure of character and ultimately fatal ill-health. Instincts are the basis of character but only because they are the starting points of our interests; it is interests which determine the richness, comprehensiveness and range of life.

In the work of resolving the moral conflicts to which flesh is inevitably heir, Mackenzie holds that we cannot begin at too young an age. There is nothing in education or medicine, he asserts, which has done more harm than the idea that "the child will grow out of it." Vicious tendencies automatically make for a deeper rootage and we should see our work among the young not as attempts to save them but as attempts to make them safe. A girl's desire to be desired must be lifted into a desire to be desirable; and the adolescent's desire for praise must be upwardly toned into a desire to be praiseworthy. Successful personality is always a blending of individuality with sociality. When men and women have acquired sentiments which bring about order, consistency and stability in their inner life, when they are corporate individuals in which selves are realized yet lost in group activities, when they pursue large ends in which individual tendencies to selfishness have become sublimated—then, and only then, are they achieving success in what Emerson calls "the greatest enterprise set man by God," the winning of a personality.

The last two chapters on "Pastoral Method and Technique" and "The Therapeutic and Integrative Value of Religion" are glorious food for the minister. In the first of these chapters he brings to bear his own rich experience in the handling of neurotic patients, and in the second he restates, from a psychological standpoint, the perennial power of religious practice.

ROBERT C. FALCONER.

CORRESPONDENCE

Against Compulsory Drill

EDITOR THE CHRISTIAN CENTURY:

SIR: You and your readers will be interested to know that Atlanta presbytery of the Presbyterian Church, U. S., has just voted 43 to 10 against compulsory military training in our church schools. The vote was taken after listening to a careful and earnest statement made by the president of one of the two or three schools in which military training is required for graduation. Slowly but very surely our people are learning what the real teaching of Jesus is, and I believe that before many years our church will have a clear record in this matter of supporting war as a means of settling international disputes.

Decatur, Ga. D. P. MCGEACHY.

This Sounds Sarcastic

EDITOR THE CHRISTIAN CENTURY:

SIR: There was to me something very touching about the clipping attached:

> Winchester, Va., April 29.—With representatives present from virtually all congregations in northern Virginia and nearby states a district conference of the Church of the Brethren has pledged abstention "from all worldliness by living the prayer life, in sacrificing for one another, by giving no offense to God or man in the wearing of gold, jewelry, costly and immodest apparel," and also "to keep our bodies pure by abstaining from the use of tobacco, intoxicating drinks, narcotic drugs and acts of immorality," as well as "to avoid places of irreverent amusements and debasing entertainments."

We know that long ago there were people in the world who felt and spoke in this manner, but who would believe that there are any such now? It sounds like Ur of the Chaldees, or some such place! It reminds me that not long since it was brought to light that there are people now living in Pennsylvania who have a living belief in witchcraft. The apostles of progress should look after their people, or our institutions will be in danger!

Washington, D. C. EDWARD S. STEELE.

Was It Distortion?

EDITOR THE CHRISTIAN CENTURY:

SIR: Christian Century stock fell in this reader's estimation when "Church," by Frank S. Mead, was run in the May 10 issue. Of course some of it was "good stuff." But the picture could not be considered general: in fact, it is one of the worst pieces of distortion I have seen in a long time.

I think that most attacks on "Going to Church by Radio," are rather farfetched. And I am including Dr. Charles R. Brown's attacks in my generalization. The last year found one of the greatest increases in church membership ever recorded. If a questionnaire were sent to every new member, and the question included "did services over the radio influence you in joining the church," I believe that you would find a generous percentage become interested in the church through the radio.

If The Christian Century would print each week a radio time table of important services broadcast throughout America it would be more in keeping with "the seriousness of our undertaking" than "Church" by Frank S. Mead. At least that is the way the article struck me after a fine dinner, so you know that I did not have dyspepsia as I reacted to the Mead article.

Nashville, Tenn. JOSEPH V. PILKINGTON.

Pure Religion and Undefiled

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with much interest "What Do Ministers Really Believe" in the issue of your paper for May 1. It was an interesting thing to note the statistics, but not so surprising when one hears what they do from the pulpit today. It would be an excellent idea for you to submit your list of questions to products as well as students of the various Bible schools throughout the country. I am thinking there would not be such diversity of opinion. In fact, you probably would not get opinions. Instead, the answers would be from the book, and there might be a peculiar sameness about them.

It's really pathetic today how the so-called church has drifted from the truth once for all delivered to the saints. If one wants food for the soul he must get it from one who has come out from among them, one who believes the Bible from cover to cover and uses no other for a textbook; then has the courage to tell a lost world what God says and not what he thinks.

I was born and raised a Lutheran—that hard shelled variety, too, the General Council—and the denomination winning the highest average in your contest. In that church I was christened, or baptized, confirmed and catechized, even vaccinated, and not one of them "took." I was as far from being saved as Satan himself. But one night I heard a student from Moody institute speak on the second coming, using the Bible for her authority. That night the blood of the Lamb was applied to my heart and it "took." Like all others, I had a virulent case, with many relapses since.

In all the years I attended the Lutheran church I had never heard the way of salvation was by accepting Jesus as my Savior. They take it for granted it's all done, and one must only join the church. As for the Bible doctrine of the second coming, there isn't anything about which they know less. It's never mentioned. My pastor told me the second coming meant "when we die and go to our Lord *then*" that's the second coming. Imagine!

LaJolla, Calif. (MRS.) ADA SAWYER.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. J. H. Garrison, Disciple Editor, Seriously Ill

Word comes from Dr. W. E. Garrison, of The Christian Century staff, that his father, Dr. J. H. Garrison, whose illness called the son to Los Angeles, is gradually growing weaker and can hardly be expected to rally. Dr. Garrison, the elder, is distinguished for his service of nearly 60 years as editor and editor-emeritus of the Christian Evangelist, and contributed a page regularly until the beginning of the present year. Dr. Garrison is 85 years of age.

Dr. John Kelman Dies In Scotland

Dr. John Kelman, for 22 years Presbyterian minister in Edinburgh, and from 1919 to 1924 minister of Fifth Avenue Presbyterian church, New York city, died in Edinburgh, where since 1925 he had been living in retirement, on May 3. He was 63 years of age. Dr. Kelman had never enjoyed robust health. His longest period of service with one church was at St. George's United Free church, Edinburgh, from 1907 to 1919. During the war he served with the Y at the British front lines in France. He came to America to succeed Dr. J. H. Jowett at Fifth Avenue Presbyterian church in 1919, but resigned after five years because of failing health. Dr. Kelman had received many honorary degrees, from Edinburgh, Yale and Princeton. He was the author of many books, among them "The Faith of Robert Louis Stevenson," "The War and Preaching," "The Foundations of Faith" and "Prophets of Yesterday and their Message for Today."

Presbyterians to Maintain Original Divorce Rule

Efforts to make the rules of the Presbyterian church regarding divorce analogous to those of the Episcopal church are reported as about to fail. Presbyterian ministers, by action to be taken at the general assembly to meet at St. Paul, Minn., this week, will not be prohibited from performing the marriage ceremony for persons who have obtained a divorce because of "willful desertion." An overture sent to the presbyteries of the country by the general assembly in session at Tulsa last May will receive a strong no vote at St. Paul. The latest report gives a negative vote of 133 presbyteries, with only 45 in favor of the amendment. The Presbyterian church will thus continue to hold "willful desertion" a cause for divorce along with infidelity. The Episcopal church recognizes no ground for remarriage during the life of both husband and wife except infidelity, and then only after a year has elapsed and the bishop has consented.

Some Important Dates

Here are the dates of some important conventions. Now in session: United Brethren in Christ, Lancaster, Pa., May 14-24; Presbyterian Church in U. S., Montreat, N. C., May 16-23; Reformed Church in U. S., Indianapolis, May 22-29. Soon to meet: Presbyterian Church in U. S. A., St. Paul, Minn., May 23-29; National Council of Congregational churches, Detroit, Mich., May 28-June 4; United Presbyterian church, Pittsburgh, May 29-June 4; Reformed Church in America, Holland, Mich., June 6-12; Northern Baptists, Denver, June 14-19; Alliance of Reformed churches holding the presbyterian system, Boston, June 19-27; Congress on Christian work in the Caribbean, Havana, June 20-30; Lutheran world convention, Copenhagen, June 26-July 4; Disciples of Christ, Seattle, Aug. 8-14; Executive and continuation committees, Universal Christian conference on life and order, Eisenach, Germany, Sept. 2-9.

Commencement at Drew University

Commencement activities at Drew university, Madison, N. J., began Sunday morning, May 12, with the baccalaureate sermon preached by the retiring president, Dr. Ezra Squier Tipple. The Sunday evening speaker was Miss Lucy Wang, president-elect of Hwa Nan college, Foochow, China. Monday morning was marked by the cornerstone ceremony for the new hall-

British Table Talk

London, May 1.

THERE is no doubt that the nation will take up with enthusiasm the proposal to commemorate the recovery of the king from his most serious illness. It is the king's wish, and it is entirely seemly, that

Thanksgiving for the Restoration of the King

the gratitude which his people feel should be expressed in the relief of suffering such as he has known. He is profoundly grateful to his doctors and nurses, and he desires that everything that is possible should be done to give others the same help in their hour of need. There are two funds being raised side by side; the one a general fund for the aid of hospitals, the other a special fund to provide radium. An unknown giver who calls himself Audax has given £105,000; and already the gifts of others are being added to that generous sum. . . . At last it is permitted to speak of the king's "recovery." How near he was at one point to the end of life, we have not been told, but plainly his life was on the narrow edge between life and death. The day to be kept as a day of thanksgiving has not been fixed yet; when it comes it will be a convincing testimony to the hold which the king has upon all sorts and conditions of our people.

* * *

What Is the Election About?

I can remember elections fought upon home rule or upon free trade or upon the settlement after a war. But what the present election is about, it is not easy to tell. There are many who try to make our flesh creep by saying that it is a fight to the death between socialism and the present order of things. To which there is a widespread answer, "We are not really so alarmed at the prospect of losing the present government as they think we should be." So far no bogey of any great power to alarm has been dressed up and put before us. And so far as can be seen, there are no very sharply defined lines between the policies of the three parties. For platform purposes the differences are heightened, but if the programs are carefully analyzed it is seen that all three are bent upon providing a better order of things for industry at home, all three are strangely conservative when they are judged by the standards of other European nations. The reds in Russia must throw up their hands in despair at the mildness of labor in these islands. And Mussolini has no understudy in these islands.

* * *

The Bishop of Winchester to His Brother-Rotarians

The Rotarians have been in congress at Bournemouth. One of their number, the bishop of Winchester, spoke some frank words to them. He inquired whether they were delivering the goods. To carry out their high purpose of regarding business as a scene not of gaining wealth, but of seeking means of service to the community, they would need to take that purpose seriously, and toil and suffer for it. The Rotarians, he claimed rightly, are a new international power; they have a contribution to make to the entire family of mankind; but if that is to be made, it will only be made as every other great gift is made, by men who are prepared to translate their high ideals into action.

* * *

And So Forth

Among the books in waiting there ought to be mentioned the life of Aggrey, and that of Temple Gairdner. Mr. Edwin Smith has written a book of great charm upon "The Shrine of a People's Soul" in which the romance of translation is illustrated. Nor should "Mr. Marriner Speaking" be overlooked. . . . The zoo has been celebrating its hundredth year; it has never been so popular or so excellently fitted as a home for the animals. The real founder of the zoo was Sir Stamford Raffles, whose statue is in the lion house. He was not only a great empire-builder, but a president of the Bible society, and the founder of the zoo; he was a very great naturalist, and did more in his life of 45 years than most men would do in a hundred. . . . The Baptist assembly, C. M. S. and the Bible society hold their anniversaries this week; the L. M. S. next week. The L. M. S., thanks to a big legacy of £60,000, will start the new financial year with a clean sheet; but it was badly down on last year's home income. . . . The May day celebrations passed off quietly in London. I passed Hyde park as the crowds were dispersing; I saw some streaks of red here and there, but our so-called "reds" are very good and decent people, most of them —the revolutionaries are few. . . . I like the exclamation of the lecturer in the park: "Thank God, I am an atheist!"

EDWARD SHILLITO.

million dollar Brothers college building, President Tipple presiding and Bishop McConnell and Leonard D. Baldwin—one of the donors of the new college—speaking. Fifty degrees were awarded at the commencement exercises on Tuesday.

Fred B. Smith Proposed as Congregationalist Moderator

Col. Raymond Robins is reported as proposing the name of Fred B. Smith for moderator at the coming meeting of the National council of the Congregationalists. The first of his qualifications, as enumerated by Col. Robins, is "40 years of creative loyalty to Christ, his gospel and his church."

Next Eucharistic Congress To be Held in Africa

The 1930 eucharistic congress of the Catholic church will be held in Carthage, Africa. Visitors to the congress, it is reported, will make their headquarters on steamers in the harbor of La Goulette. It is rumored that the two following congresses are to be held in New York and in Ireland.

Dr. Fosdick Decries Drama Censorship

Speaking at a luncheon of the Church and Drama league, in New York city, May 2, Dr. H. E. Fosdick decried church meddling in censorship of the drama. "Even the police should have censorship powers taken from them," he said, "if they do not show more sense than they have in the past." Dr. Fosdick declared that the church's task is to inculcate the desire for good drama through education rather than to clean up the stage through legal efforts. Among other speakers at the league luncheon were Rev. S. M. Cavert, Rabbi Krass, Mrs. Benjamin Harrison, Mrs. Franklin D. Roosevelt and Bruce Barton.

Zionists Protect Health of Palestine Settlers

According to the Living Church, contributions of American Zionists provided $600,000 last year for use in protecting the health of the settlers in Palestine.

Mysticism Is Discussed In Boston

On May 13, at the Cathedral of St. Paul, Boston, was held "the Boston conference on the mystical element in the Christian faith," which was held under the auspices of the Confraternity of the Mystical Life, of New York city. Among the speakers were Rev. Charles L. Slattery, Rev. Laird W. Snell, Rev. Joseph Fort Newton and Rev. Herbert Parrish. Dr. Newton considered "Mysticism and Preaching."

Regional Conferences In China

During April and May four regional conferences are being held in different parts of China under the auspices of the National Christian council. Membership is limited to 80 in number—two-thirds Chinese and one-third foreign. The purpose of these conferences in addition to affording opportunity to meet with Dr. John R. Mott, now full time chairman of the International Missionary council, are suggested in the topics for discussion. These include: (1) The effect upon Christian life and work of the momentous changes of the past few years, and the program of the church in the years immediately ahead. (2) The general point of view in regard to the missionary expansion of Christianity which was taken at the Jerusalem meeting. (3) Religious education. (4) Christian leadership. (5) The rural program of the church in China. (6) Questions affecting the relations of church and government: religious liberty, and registration of church bodies with the government.

Sundar Singh Finds Christian Countries "Heathenish"

Sadhu Sundar Singh, Indian Christian, says in his new book, "With and Without Christ," that he finds Christian countries more heathenish than non-Christian lands. He states that many converts resulting from Christian missions return to an irreligious life because of the failure of Christianity in so-called Christian countries.

Some Speakers at the Congregational Council

Among the speakers at the meeting of the National Council of the Congregational church, at Detroit, May 28-June 4, are: Ozora S. Davis and William E. Sweet, retiring moderators; Charles R. Brown, on "The Present Challenge to the Religious Forces of the Country"; Raymond Robins, on "Christ in the Tenements"; H. K. Booth, on "The Abiding Convictions of the Supreme Life"; Mar-

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garet Slattery on "Youth in the Wind"; also addresses by Bishop McConnell, William E. Barton, C. H. Patton, Charles S. Mills, Justice Florence E. Allen and others. At a men's dinner, to be held June 1, William S. Beard, Stanley High and Raymond Robins will speak. The general theme of the council will be "Life-Giving Convictions."

New York Library Wishes Missing Copy

The New York public library is in need of a copy of The Christian Century

Southern Baptists Wrestle With Debts

Memphis, May 11.

THE Southern Baptist Convention met in the Auditorium at Memphis May 9-12 with over 5,000 messengers in attendence. In spite of the large measure of doctrinal homogeneity among Southern Baptists, there was considerable evidence of suspicion and criticism back of the organizational modifications that caused the only flurries of heated discussion during the sessions. The Carnes defalcation with the funds of the home mission board was implicit in a number of discussions, but was rarely permitted explicit reference. The various proposals to modify the home mission board; to turn over its work in the southern states to the state conventions, and its work in Cuba, Panama, etc., to the foreign board; or to merge it in a single organization with the foreign board, with headquarters at Memphis—these were all rejected after prolonged discussion, but not by sufficiently decisive majorities to prevent their recurrence later.

The claim of board advocates that the Carnes affair was being used to force out the present staff, in spite of the clean bill of health given them by the joint investigating committee, seems to have been true in certain quarters despite earnest disclaimers. The opposition to the home board has, however, been a perennial affair, and the end is not yet. States rights are fortified by strong state conventions and by state denominational papers of pronounced bias, while huge deficits in the home board funds aggravate the tendency to criticize its policies. Nor does the dominant theological dogmatism encourage tolerance with divergent opinions in practical concerns.

Debts Reduced

The debt of the home board was, however, reduced during the past year from $1,248,000 to $882,000, and that of the foreign board from $1,145,000 to $802,560. Yet in spite of the curtailment of mission work represented by the application of 10 per cent of the gross receipts to debt reduction by these boards, the convention, after a sharp discussion of the special needs of Baptist work in New Mexico, authorized a guarantee for its support of $35,000 per year for 12 years, in order to secure a bond issue of $250,000! What fodder for a half dozen editors!

A difference developed regarding the extension of the Ministers' Annuity fund operations, the convention finally rejecting Secretary T. J. Watts' proposal to promote more actively supplementary contributions by local churches. The objection which seemed to determine the vote was a fancied advantage which the more fortunate churches and pastors might have over humbler churches and pastors.

Sunday School Board Favored

The board which seems to be in greatest favor in the convention is the Sunday School board of Nashville which, because of its control of all Sunday school, training school, vacation school, and Southern B. Y. P. U. publications, receives profits that finance all its operations with ease, together with a large staff of secretaries who in turn promote the loyalty to an inerrant Bible which is presumed to be the exclusive characteristic of its own publications. The secretary, Dr. I. J. VanNess, is able, therefore, to ignore with impunity the dominant trends of the present religious educational movement. With nearly four million loyal constituents purchasing its supplies the board can pride itself publicly on its differences with the forty denominations represented in the International council.

A revealing incident occurred when Dr.

(*Continued on next page*)

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for January 10, 1929, to complete its files. Subscribers who can supply the missing copy are asked to communicate with Mr. C. L. Cannon, chief of the acquisition division, New York public library, 5th avenue and 42d street, New York city.

Fred Eastman Tours Europe

Fred Eastman, of Chicago theological seminary, and a member of The Christian Century staff, is spending the spring and summer months touring Europe and

SOUTHERN BAPTISTS

(*Continued from preceding page*)

VanNess asked the convention to transfer the contribution of $2,500 for the World Baptist alliance from the Sunday School board to the convention itself, even though the board is still willing to provide the funds whereby the convention can fulfill its obligation! The transfer was approved as a logical step, but was popularly interpreted as a reflection upon the alliance, whose president, Dr. John MacNeil, of Toronto, is deemed a dangerous modernist. The board also provides the annual budget of $30,000 for the expenses of the convention's own executive committee.

A Living Voice from China

The ennui of convention attendance is greatly aggravated when even the "inspirational speakers" deal in trite shibboleths with no gleam of fresh insights into truth, when the only differences of opinion develop over administrative problems that bewilder the prophetic mind, and when only a distant nod of recognition is given to vital current challenges to Christian faith—such as through perfunctory approval of the report of the social service commission. Almost the only convention utterance leading one to reassure himself that he lives in the twentieth century was the stirring address of Dr. Herman C. E. Liu, new native Chinese president of Shanghai Baptist college, a brilliant leader of democratic China. (The college is jointly supported by northern and southern Baptists.)

One almost wished that Frank Norris might afford some amusement by speaking from the convention platform instead of confining his tirades against rum, vice, Romanism, and modernism, to the newspaper headlines and the public square! He has at least the virtue of focusing attention upon some of the real problems and making time-serving politicians rather uneasy for a few days. Mr. Norris' absence from the convention sessions did not, however, indicate that he could discover nothing there to find fault with, for in his paper, the Fundamentalist, which glared its headlines into the consciousness of every messenger at the opening session, he cites by the score dates and pages where the various leaders of the Southern convention, President Truett included, compromised themselves by speaking from the same platform with some "modernist" who wouldn't endorse the expulsion of some atheistic professor from some university because he believed in theistic evolution!

Further evidence of the convention's various shades of fundamentalism was provided when a gentleman from Kentucky, backed by a memorial of the Kentucky convention, made an impassioned effort to prevent women from addressing the convention, on the grounds of the Pauline injunction, and asserted that the Bible taught the subjection of women to men and that the ten years of feminism were the worst in modern history. Dr. M. E. Dodd countered with the argument that the convention was not a church, and that in Christ there is neither male nor female. The memorial was rejected by a decisive vote. Thus do literalists humanize their creed by convenient subterfuges—and in all good conscience. The address by Mrs. Cox, representing the Women's Missionary union, which followed this discussion, was received with much enthusiasm.

DR. TRUETT A GREAT LEADER

The one administrative step of importance was the centralization of control of the budgets of the convention's missionary and educational agencies in the convention's executive committee. The allocation of undesignated funds is to be somewhat flexible in order to adapt itself to such designated gifts as may be received. The plan becomes effective January 1, 1930.

President George W. Truett, great man and great preacher that he is, proved himself also a master of assemblies in his tolerant yet expeditious handling of the convention business and program. He was unanimously reelected for a third term. The convention will meet in New Orleans next year.

L. E. J.

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Palestine. Prof. Eastman recently spent several days in Geneva.

Dr. Auer Goes to Harvard Theological School

Dr. J. A. C. Fagginger Auer, since 1924 professor of philosophy and history of the Christian church at Tufts college, has been appointed assistant professor of church history at Harvard theological school. His present relations with Tufts

Special Correspondence from Michigan

Detroit, May 10.

THE FISHER brothers, seven in number, are among the most famous of Detroiters. They have made an immense fortune in the automobile business and are benevolently inclined. They gave $500,000 to the branch Y. M. C. A. building that bears their name, and later added $70,000 to cover some additional expenditures in completing the building. These brothers are Catholics and contributed a princely sum to the Hoover campaign last fall. Their latest benefaction is $750,000 for an orphanage in connection with Providence hospital, a Catholic institution. The new Fisher Y. M. C. A. building was dedicated on April 21 and six of the brothers were present.

Catholic Brothers Build Branch "Y"

* * *

Congregationalists Coming

The national council of the Congregational church is to meet in Detroit the last week of May and the first week in June. Dr. Chester B. Emerson, minister of the North Woodward Congregational church, assisted by the other churches and ministers of his communion, will be host to the convention.

* * *

Senator Couzens' Princely Gift to Children

Hon. James Couzens, senior senator from this state, is another multimillionaire who delights to give his money away. Recently he announced a gift of $10,000,000 for the children of Detroit and vicinity, the same, including interest, to be spent in a period of 25 years on the welfare of the boys and girls. Senator Couzens' gifts to the Home for Crippled Children at Farmington, nearby, and his rebuilding the public school at Bath, Mich., which was destroyed by the bomb of a maniac, are still fresh in the minds of the people.

* * *

Lincoln Window in New Church

On Sunday, June 2, there will be dedicated in Central Woodward Christian church an Abraham Lincoln memorial window. Dr. William E. Barton, eminent Lincoln biographer, will deliver the dedicatory address. This window, which shows Mr. Lincoln in the act of striking the shackles from a slave boy, cost $3,000 and the funds were secured by the pastor outside of the congregation.

* * *

Episcopal Parsons Hold Pulpit Not Free

At the church congress of the Episcopal church meeting in Ann Arbor, Dean Herbert L. Johnson of St. Paul's cathedral, Detroit, created a sensation when he said his pulpit was not free and his church dominated by capitalists. The dean recalled that when the American federation of labor met in Detroit two years ago, and the churches of Detroit were asked to open their pulpits to representatives of the federation, the pulpit of St. Paul's was closed to such speakers. "Our pulpit was closed not only because of the board of commerce, but because of the vestry of the cathedral," he said. "Last night we were discussing moral standards at our conference here. How can I preach on moral standards, when I have been told by my vestry that the word 'sex' must not be used in the cathedral pulpit? How can I preach my heart on prohibition when I know that six of nine of my vestry have their own cellars?" The Rev. R. W. Woodroofe, rector of St. John's church, Detroit, also commented upon the pressure brought to bear on those in Detroit who attempt to preach the social gospel. He also recalled that the "big stick" began to swing when Detroit ministers opened their pulpits to labor speakers during the convention two years ago, resulting in the cancellation of an invitation by the Y. M. C. A. to have the president of the federation speak at an open forum in their building. He reminded the conference also that many churches which had invited labor speakers withdrew their invitations and the men who kept their pulpits open did so at their peril. "The pulpit is not free. Try to preach our church's principle of the right of labor to organize in an open shop city and the big stick begins to swing. If we preached the social gospel as Christ did, we would be crucified too. I believe there are vested interests who do not want it preached," he declared.

EDGAR DEWITT JONES.

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and with the Concord Unitarian church, of which he has been minister for four years, continue.

Presbyterian Leader Says Our Age Is Religious

Rev. Howard Duffield, moderator of

Special Correspondence from Minnesota

Minneapolis, May 6.

PARENTS and those interested in decency are beginning to ask if there is no articulate voice to protest against what St. John Irvine has recently called "the newer-rat" writer and producer of plays.

Plays and Movies

Are we not in peril of making plain everyday right living to be the abnormal rather than the normal by the exhibition of so-called "realism," which is almost a synonym for rottenness? Here in the middle west we are sharing with the rest of the country a regular orgy of sex plays and suggestive posters. Even when folks take their families to see a movie like "Simba," they have to witness excerpts from sensational films that deal with "painted animalisms." This past season has been the worst in our experience of plays and pictures that exploit the low taste of the herd. Once sex was repressed; now it is the self as a whole that is repressed, and the result is disquieting even to those who have a genuine love for drama. We read somewhere the other day that a producer declared that "it paid to be clean." This is undoubtedly true, but "cleanliness" seems to many as but relative dirt.

* * *

Rochester As Host

The Winona district Methodist brotherhood met Saturday and Sunday, May 4 and 5, at the First Methodist church, Rochester. About 500 were in attendance and among the speakers were Merle N. English, Ralph A. Ward, Dean W. C. Coffey of the University of Minnesota, Bert Edward Smith of Chicago and Dr. Lorenzo H. King of New Orleans. G. H. Sanberg of Rochester presided.

* * *

Church Federation Budget

The Minneapolis council of churches, now some five years old, was merged in 1927 with the Council of Religious Education. For some time the urgent need has been felt for a more adequate budget basis for the work of these two organizations among the 15 denominations that constitute the union. On April 16 a campaign was launched to raise $34,000.

* * *

Lutheran Celebration

From May 7 to 14, the 70th anniversary of the Minnesota conference of the Augustana synod and the 75th anniversary of the oldest congregations of the Scandinavian Lutheranism is to be celebrated at Center City. A monument is to be unveiled on May 12, and Bishop Hjalmar Danell of Skara, Sweden, has made a special trip to Minnesota for the occasion.

* * *

Visit of Cambridge Professor

Prof. Ernest Barker, formerly of University college, London, author of "Political Thought from Spencer to Today," and the writer of those stimulating footnotes in Wells' "Outline of History," is giving a series of lectures on political subjects at the state university. "Jeremy Bentham and His Influence," "The State in Relation to Economic Groups" and "The Church and State Problem," are among his subjects. Mr. Barker facetiously said in one of his addresses that his chief reason in taking the chair of political science at Cambridge at this period of his life was due to the desire to correct some of the notions of one of his most brilliant pupils, Mr. Harold Laski.

W. P. LEMON.

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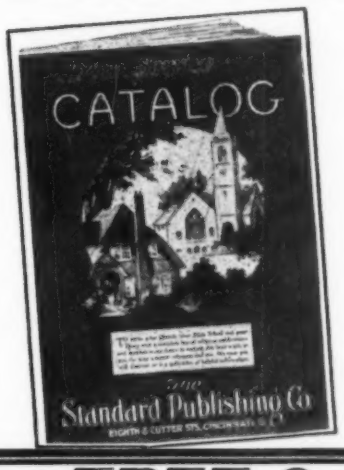

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the New York presbytery, preaching at West Park church, New York city, two weeks ago, made the statement that "there was never before an age more determined for religion. Everybody is out hunting for the pivotal point on which existence centers. Everybody is questioning about immortality. I believe there was never a time when people more desired to know what stands behind it all."

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Special Scandinavian Correspondence

Chicago, May 2, 1929.

Catholicism in Denmark

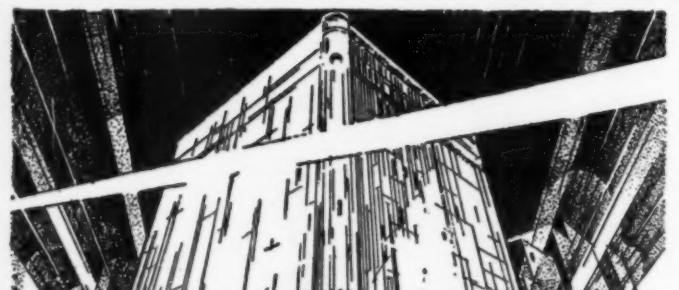
THERE are now about 24,000 Roman Catholics in Denmark. They are scattered in 32 communities and are being ministered to by 83 priests. Only 17 of the priests are born in Denmark. The Catholic church in Denmark owns 15 hospitals besides several children's homes, convalescent and rest homes. The church has also established a number of schools. Two elements make up the Danish Catholic church: the Danish Catholics and the immigrated Poles. It is estimated that about 200 persons in Denmark annually join the Catholic church. The bishop for Denmark, Anders Brems, lives in Copenhagen. He is a member of a Belgian order in common with many of the priests. Altogether 11 Catholic orders are represented in Denmark and 15 of the priests are Jesuits. The Catholic influence on the religious life of Denmark is very small. Many Protestants go to Catholic hospitals in time of sickness; but there is no "conversion movement" in Denmark, as the Catholics themselves admit.

* * *

The Lutheran World Convention In Copenhagen

The unusually large interest taken in the Lutheran world convention in Copenhagen, Denmark, this summer will undoubtedly make the convention the greatest event in Scandinavia during June and July. The Copenhagen daily, "Berlingske Tidende," has asked several outstanding men of the Scandinavian Lutheran church the question: "Why do you go to the Lutheran world convention?" and the paper has recently published a number of interesting replies. In the following I quote from the answer given by the Swedish minister Dr. Per Pehrsson, who is a member of the Swedish parliament and general secretary of the Swedish ministerial association. Dr. Pehrsson was Sweden's representative in the international committee which was appointed at the first Lutheran world convention in Eisenach, Germany. He lives in Gothenburg. He says: "The answer is simple: I see in the world convention an important step toward the consolidation of the Lutheran church. The Lutheran church with its peculiar history and its inheritance of faith and philosophy, or view of life, has its special message to the world. If its contribution to our torn and restless age is going to attain its fullest height, the church must be more deeply conscious of its task, and unity must give it the strength necessary to the task's fulfillment. The world's convention in Eisenach gave one an impulse in this direction and the coming Copenhagen convention has still larger possibilities to become a milestone on the road toward Lutheran unity. The ecumenic thought, that all must be one, characterizes the church life of the present day. After the sad experiences of the great war this thought has entered deeply into the lives of the peoples. The various faltering peace movements of our time, proving how the world is full of ruined human happiness and secret fear, have their deepest roots in the Christian thought of unity and brotherhood. Once more the gospel is permeating the broken inner world of the soul, just as it did once before hundreds and hundreds of years ago. In its various branches the church has been given a mighty calling. With renewed spiritual power the church will proclaim the gospel of God's lordship over souls as the one answer of relief to the cry from the depth of the peoples' heart. Our age is dead-tired of individualism and subjectivism as well as of materialism and

(*Continued on next page*)



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Congregational Church of Madison, Wis., Lays Cornerstone

First Congregational church, Madison,

Wis., Rev. R. W. Barstow, minister, recently laid the cornerstone of its new $400,000 building. It is probable that the building will be dedicated free of indebtedness upon its completion, about Dec. 1 of this year.

American University Holds Minister's Retreat

Dr. Rufus M. Jones, professor of philosophy in Haverford college, and Dr. Arthur J. Jackson, director of the department of religion in American university, were the speakers at the "Minister's retreat" held on the campus of American university, Washington, D. C., April 29, 30. Dr. Jones addressed the ministers on "Spiritual Energies," "Faith and Experience," and "Experience and Practice." Dr. Jackson gave two lectures on the sermon on the mount. About 60 ministers from the various denominations in the capital were in attendance.

Two Duluth Churches Plan Merger

The congregations of First Christian and First Baptist churches of Duluth, Minn., have decided upon an experiment which may lead to a permanent merger. On April 14 it was decided to undertake a temporary union for two months, and if that plan proved successful, to make the arrangement a permanent one. Under the two months' plan the churches will hold morning worship in one building and evening worship in the other, with the

SCANDINAVIAN CORRESPONDENCE

(*Continued from preceding page*)

skepticism. Rome invites tired souls. Here the church takes on its shoulders the responsibilities of life. But is that enough? 'Solus Christus' is the sure answer given by the Lutheran church. The world cannot do without it. The life of our modern society is in the melting pot. Life becomes heavier and harder. Can the world do without the firm, courageous and humble faith in God expressed in Luther's well-known hymn: 'Ein' feste Burg ist unser Gott . . .' Can the world of work which has become a battlefield, each man's hand turned against the other's, the class struggle revealing deep abysses of selfishness and jealousy—can this world in which home and society are crumbling do without the Lutheran church's thoughts of the nobility of labor, the dignity of the calling to perform a certain work in the world, and the church's high conception of the sacredness of home life? I go to the world convention fully convinced that under the protection of the Highest it will become a spiritual blessing to the Lutherans and to Christianity all over the earth."

* * *

A Swedish-Finnish Church Conflict

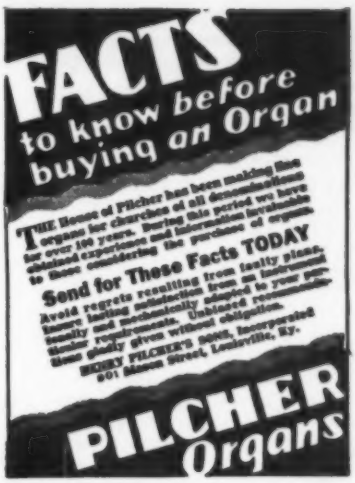
As stated in an earlier correspondence letter the Aabo cathedral in Finland will celebrate its 700 year jubilee this summer. In Finland it was planned to use the jubilee as an occasion for a Scandinavian church meeting to be attended by representatives from all the northern churches. But a difficulty has arisen which endangers both the celebrations and the proposed meeting. Finland's 85 year old archbishop, the strictly orthodox Lutheran, Dr. G. Johanssen, has declared in the strongest terms that he did not wish to invite the Swedish archbishop, Soderblom, because "he did not stand where he ought to stand," religiously speaking. The Finnish archbishop has even been using the biblical term "He shall be condemned" about Soderblom, and Dr. Johansson's expressions have caused much sensation both in Finland and Sweden.

* * *

Danish Ministers Discuss Disarmament

For several weeks prominent ministers in the Danish state church have been discussing war and peace and disarmament in the conservative Copenhagen daily "Berlingske Tidende." The discussion was in some ways political as the disarmament issue was the chief issue at the Danish parliamentary elections held April 24. Many ministers were actively engaged in the political battle which preceded the election. The two victorious parties, the labor party and the radical party, won a decisive victory, enabling them to proceed with the country's largest issue, the abolition of the defense forces.

PETER GULDBRANDSEN.



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Yale Lecturer on Paul as Theological Guide

The outstanding event of mid-April at Yale divinity school was the series of lectures by Prof. Frank C. Porter on "Light from Paul on Present Day Problems of Christian Thinking"—the Taylor lectureship for 1929. In these days of skepticism as to the possibility of recovering the historical Jesus, Prof. Porter contends that Paul offers the greatest help. In the gospels Jesus is presented through the medium of others and in a language not his own; but "we have the very words of Paul, not formal treatises, but the spontaneous outpourings of profound feeling, and what we know best about Paul is what Jesus meant to him." For Paul the guiding points are that the new religion has come in a person and is summed up in love. "Paul summons us to know nothing less or different than that Christ live in us in that character of love which abides when knowledge shall be done away. Let our witness to Christ be what we are. This is the only Christology that Paul is urgent about or anxious about, and this is the task of us who bear Christ's name." The Taylor lectures will be given next year by Prof. H. N. Wieman.

Special Correspondence from Maryland

Baltimore, May 10.

"PAT LEONARD, of Toc H, known less informally as the Rev. H. P. G. Leonard, M. A. (Oxon.), D. S. C., clergyman of the Church of England, paid Baltimore a four day visit in April and left behind the impression of a vivid personality utterly devoted to the Master's cause. He came specifically to help the local chapter of Toc H, recently established in the city, but he did much more than this. In his flying visit he preached at Emmanuel and Messiah, addressed mass meetings of men at St. Michael's and St. Mark's, and talked at half a dozen schools and associations, touching men's hearts, inspiring the youth, planting seeds of Christian love and humility. How anyone could witness the sincerity of his hatred of war and not hate war in turn would be difficult to understand.

British Peace Crusader

* * *

Informal Discussion of Church Unity

The rector of St. Vitus's-in-the-Dale, of "Gargoyles" fame in the New York Churchman, gave inspiration for a meeting of parsons in Baltimore similar to one reported by that eminent divine. The subject was unity; the method, frank discussion without flowery encomium. Those present included a dozen Episcopal rectors from town and country, an eminent foreign missionary, and the pastors of leading Presbyterian, Lutheran and Methodist churches. It was all very informal, entirely unofficial, and perhaps got nowhere, but if this sort of thing keeps up, one trembles for the denominational die-hards. The missionary remarked that the greatest obstacles to mergers are the home churches.

* * *

Speak on Tenets of Many Faiths

While this little informal Christian meeting was under way, Dr. Peter Ainslie, apostle of unity, was fostering a great public demonstration of the friendship of all religions at Har Sinai synagogue. Judge Eli Frank presided and Yu-Chang Yin of China spoke on Confucianism, Kedar Nath Bas Gupta of India spoke on Hinduism and Buddhism, Syud Hossain of India on Mohammedism, Rabbi E. L. Israel on Judaism, and Dr. Ainslie on Christianity.

* * *

"Y" Club Prospers

Baltimore is to hear Dr. James Moffatt in May in a series of four lectures on "The Stories of Jesus." This is under the auspices of the Tuesday Night club of the Central Y. M. C. A., which club just completed its 26th year with a great annual dinner for the 200 members and their wives, at which the Hon. John C. Ketcham, congressman from Michigan, spoke on "The Church and Public Opinion."

* * *

Former Baltimore Rector Consecrated Bishop

Maryland will be represented at the consecration of the Rev. H. P. Almon Abbott as bishop of Lexington on May 15 by the Rt. Rev. Edw. T. Helfenstein, who will be one of the presenters; the Rt. Rev. Philip Cook, the preacher, formerly a rector in Baltimore and by the Rev. Theodore H. Will, who recently left Maryland for Kentucky. Dr. Abbott served as rector of Grace and St. Peter's church for nine years and made it one of the great parishes of the east.

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